Complete Illustrated account of the great National Baptist Convention. See pages 1, 2, 3 and 4.

The Freeman

And Ethiopia Shall Stretch Forth Her Hand

A National Illustrated Colored Newspaper

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HOW TO PROMOTE SOCIETY.

SHOULD CLASS LINES BE DRAWN? WHERE? WHEN? BY WHOM?

"Time the Great Leveler," is the Architect — American Prejudices—Reply to Prof. Lewis by Prof. R. W. Thompson, Washington, D. C.

TO PROF. W. M. LEWIS, INDIANAPOLIS, IND.

MY DEAR SIR:—Your open letter, printed in a recent issue of The Freeman lies before me. I recall very vividly the occasion which called your admirable production into existence, and in my mind's eye is pictured the architectural beauties which so charmed your fancy and inspired you to such lofty flights of eloquence. There is much in the emblems of martial glory to stir the soul and awaken chivalric impulses. The Hoosier capital is rich in those magnetic resources, both the product of creative genius and the matchless work of nature, which develop moral and intellectual valor. Though dwelling here, beneath the shadow of the nation's magnificent Capitol, surrounded by the massive machinery of America's greatness, feeling day by day the resolute pulse-beats of the heart of the world's bravest people, yet I am inclined, as you were at the beginning, to evade a discussion of the intricate problems embodied in your communication. Perhaps you will remember a series of sketches, published in your paper more than a year ago under the caption of "Phases of Washington Life." I therein touched gingerly this question of social economy as it appeared here, and remarked upon the danger to which every writer or speaker subjected himself when venturing out into the open, trampling ruthlessly upon delicate sensibilities, and laying himself liable to the assaults of the demagogue, the superficial observer, or the frets of the over-sensitive. Were my respect for you less firmly grounded, or did I believe this inquiry to be inspired by other motives than that of a candid investigation of a pertinent living question, from a purely scientific standpoint, I would hesitate to express any opinion whatever. I grant that Washington is a splendid observatory from which to study the eddying currents of Afro-American society. Here we have the highest and the lowest, the richest and the poorest, the most learned and the most ignorant, with all the intermediate stages—the whole forming the most perfect diagram of Negro evolution to be found anywhere under the sun. Yet, with all this at my elbow, I do not arrogate to myself a superior equipment for argument than that of the class student, who has added to mere observation an analysis of the principles which control human action and traced from cause to effect the subtle influences which give form and color to our social fabric. I am neither a social Moses nor a Joshua, but an humble publican, seeking light as well as spiritul grace. But in the language of Rudyard Kipling—"That's another story."

The question we are called upon to discuss is: "Do you think the interest of society would be promoted by drawing lines, not based upon color, but in the same manner as instinct draws them in the race around us?" I am well aware of the jealous eye with which men and women guard what they term their "social standing," and how prone all of us are to misconceived notions of equality, and a refusal to distinguish between the artificial and the natural limitations found in modern "society." This renders a simple subject difficult to handle from a scientific standpoint—the only proper point from which to consider a problem of social economy. Any other method, to win popularity or to respond to the demands of expediency, is valueless, and worthy only of demagogues and political mountebanks. Let us be governed by candor. Let us face the facts.

In answer to the query, "should class lines be drawn"—indicating futurity of action—I state a palpable fact in saying that lines based upon various considerations, other than color, are already drawn, and have been for years, beginning, perhaps, as you surmise from the radical differences in the training received at the "big house" or in the "cabin." Our interchange of thought—it cannot be called a controversy for the variance of opinion is not great—must therefore hinge upon whether or not the existing class lines are conducive to racial development. Should all distinction be abolished? Is there really such a thing as social equality? That class lines do exist, no observant wayfarer can deny. That they should exist, I do not believe any student of social economy will seriously question. I contend, however, that whether the preservation of such boundaries are deemed expedient, they should be governed by natural laws—not by the mere arbitrary and false standard set up by a chosen few in opposition to christian teachings, contrary to good sense and subversive to racial integrity. Just as the farmer separates the wheat from the chaff, and just as it is promised that in the time to come the Good Shepherd will separate the sheep from the goats, so will the grades of humanity be sorted out and go their several ways rejoicing. Character and conduct are, or should logically be, the primal elements in determining the classification of the general society. All other conditions are relatively, dependent, subordinate.

Society, in its universal sense, is an aggregation of individuals, gathered, to use your apt term, "haphazardly" from the four corners of the earth. In this heterogeneous mass will be found personal conditions which are beyond human control. No leader can master the situation. These people must live. How are they to be adjusted to governmental and social requirements, to best promote harmony and contentment. I set down first the broad, general proposition that society is self-distributive, and upon this "hang all the law and the prophets." Water will eventually find its level although much splashing and disturbance may ensue before the level is reached. No fixed rule can prescribe the manner in which that level shall be reached. Those who make society cannot control it by legislation or artificial means. To attempt to do so is more than foolish, as that idiotic champion of the "blue vein" nonsense and others have learned to their sorrow. Just let the mass alone, and nature, which doth all things in its season, will solve the problem in its own way and solve it right.

By reason of diversity among the countless elements who compose society, classes, cliques, clans and circles, are as inevitable as the laws of gravitation. Whether we choose or not, we cannot help the trend of natural events. In the necessary adjustment of social inequalities, subdivisions cannot be avoided, and they are essential to proper development. Their operation, when natural, are healthful to the body politic. They accord with the grand principle of personal liberty, of equality of rights, by bowing to the law of natural selection. They accord to the individual the privilege of choosing his neighbor and to weigh his fellow-man by the standards which training and environment have made a part of his religion. There is no such thing as perfect social equality. The total abolition of distinctions would menace our present reign of order and destroy the civilizing balance the centuries have been establishing.

I have been discussing social conditions at large. What of the Negro? Does he need a peculiar code, social or moral? Let us turn the calcium in his direction. The Negro, though insisted upon as a peculiar class in American civilization, is so placed by artificial means purely, for the colored man as a member of the general society—conditions being equal—is not different from other people. I may remark here, by way of parenthesis, that this characteristic, American prejudice, when exercised without discrimination and in defiance of law or reason, is the most ridiculous, inconsistent, and notoriously unjust system of caste tyranny ever devised by a christian nation. Its manifestations are marked by so much that is absurd and illogical, if not to say superlatively silly, that were the situation not fraught with such grave and humiliating consequences it would be a subject for laughter. Negroes, I contend, though lumped together, regardless of natural laws, is not essentially a peculiar being and should be governed by the same methods and practices we hold to be good for every other civilized people upon the face of the globe. The Negro lives under the same civilization as his Caucasian brother, imbibes learning from the same stream, is brought into contact with the same literature and identical schools of thought, is educated into the same pursuits as a means of livelihood, absorbs similar tastes and ambitions, acquires the same habits, passions and prejudices, acknowledges the same religious belief—so why a special treatment for his case? Why a special process when his presence in the equation is noted? None whatever, says untrammeled science. But the dictum of science is for once overruled. The Negro is lumped as an entity, parallel with other races—but beneath of course—and as entity, a thing alike, but apart, we must discuss him.

By the same token, since there are class formations within the great Caucasian race and their desirability and utility have been demonstrated by experience, we are obliged to recognize willy or nilly, subdivisions within our own race and adjust our lines on like grounds. As you truthfully conclude this is heathful assimilation, a basic principle of education and arises from no tendency to ape our white contemporaries. Now there is a why and wherefore to all this. There are instincts and principles in the human mind, whose deeper recesses we do not penetrate upon superficial examination. We often note results without understanding the causes behind them. To merely assert that there should be classes within the race and not outline a practical, just and sensible reason there for would be subscribe myself a sympathizer with the genus snob and a deciple of the narrow tenets of that most despicable of all oliganchies, "codfish aristocracy," whose nonsensical discriminations as to color and evanersent advantages gauzy pretense, and tinseled nothingness have done so much to bring legitimate class lines in to disrepute. I am strenuously opposed to the false system of education, and the hot bed methods of social construction that foster such foolish standards. To illustrate the self-distributed character of society, and the powerful agency of natural laws in classifying diregent elements, let us take a given community, a large city, with a large Negro population, class distinctions are more strongly marked under such conditions. In the nature of things an immense population will embrace all grades of colored people. You will find among them the moral and the vicious; the cultured and the uncouth; the learned and the ignorant; the rich, the well-to-do and the poor; the thrifty and the improvident; the fastidious and the slouch; the ambious and the lazy; those holding high positions, low positions, and none at all; those subscribing to every shade of religions and political belief, and those who have no views in particular concerning anything; and finally, representatives of every secret order extant.

From such a heterogemous mass, embracing all kinds and conditions of humanity, what is to be expected but that "birds of a feather will flock together?" What is more likely than that the leveling and adjusting process—the self-distributive function of society— will form classes, cliques and clans? The law of natural selection operates along the same path, whether the subject be the beasts of the field, the birds of the air, the fishes of the sea—or man. We must accept these developments just as other races do, and be governed by their consequences.

I agree with you that at this juncture of our progress, cast-iron rules for the division of classes cannot be expected. Who can enforce them? They are not needed. An arbitrary and inflexible edict would be a waste of energy. Ward McAllisters are but creatures of a moment and move in very limited grooves. I would say let this question solve itself. Nature never fails to do its work, and interference or attempts to hasten results is to rob civilization of its properly ripened fruit. Note how senseless, feeble, unstable and altogether unsubstantial are the efforts of superficial people to establish a fixed line based upon such fluctuating and unstable standards as the accidental possession of money or position, the fact of being born a Buckingham rather than a Smith, the doubtful advantage of immunity from labor, and the entire gamut of external considerations, down to color of skin and texture of hair. Character worth morals, conduct and such "permanent trifles," seem not to be dreamed of in their circumscribed philosophy. When I endorce race classifications I reject temporary and evanescent distinctions as abuses and misinterpretations of an ordinarily excellent system. Class lines, based upon the artificial conditions just described are unscientific and have no legitimate standing in this discussion—except perhaps, to afford a sharp

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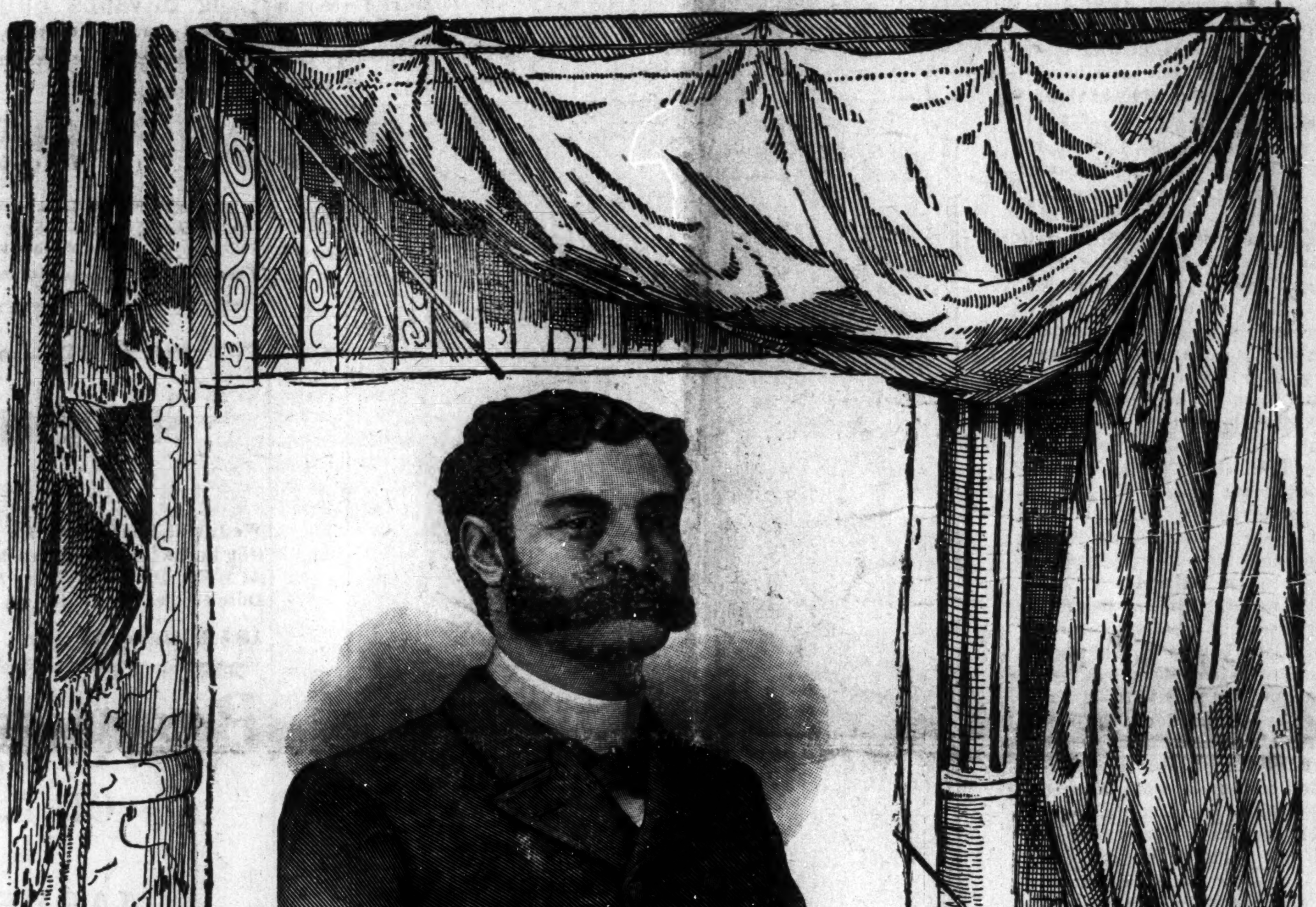

REV. ALFRED W. ADAMS,
Of Boston, Mass. One of Vice-Presidents of the National Baptist Convention which convened in St. Louis. See sketch 4th page.

AFRO-AMERICAN CHURCHES.

THE LEADERS ARE NOT MODERN—WHY THE YOUNG PEOPLE

Leave the Church—The Bishops and the People—Their Relation—Payne Theological Seminary—Past and Present—The Originator.

The speakers from Afro-American platforms and the writers in the higher class of Afro-American journals who think that in order to be interesting they must deal with merely superficial matters and avoid earnest discussions of great problems make a serious mistake. The Afro-American speaker and writer have an audience fully capable of receiving their very best thoughts. Indeed many of our able men estrange themselves from the sympathy of their audiences by appearing to regard their hearers as children. Some of these egotists would be sadly surprised if they could know what is said about them.

The average audience is fully capable of correctly sizing up those who come before it. The intelligence and the moral earnestness of our people demand for them higher respect and make it the duty of preachers, lecturers and writers to present the serious questions pertaining to practical affairs and to discuss them with candor and intelligence. I don't mean that the papers should be flooded with long, dry articles which reiterate such matter as may be found in the text books, but I do mean that the questions, issues and problems of the day should be taken up and discussed with candor.

My present text is "the inefficiency of the Afro-American churches." I shall not write in the spirit of one who seeks favor or who craves popularity, but shall write as one who has done some honest thinking and reached some honest conclusions and who is determined to express his honest convictions. I am not an apostle of complaint and despondency nor do I find it necessary to shut my eyes to the defects of the present in order to preserve my hope of the future. That man is a coward who dare not look facts in the face and he who enters upon any undertaking and is indfferent to the facts involved, is a fool.

The great defect in the religious leaders of our race is that they do not properly appreciate the facts of to-day. They are using the methods and machinery of a departed period, they are cherishing the ideas and notions of a vanished era, and they are treating the people of to-day as though they were the same in character and condition as the people of yesterday. When you criticise them and point to the fact that the youths are leaving the churches they refuse to believe that the fault is in themselves, but say the young people of to-day are inferior to the young people of the past, that they are frivolous, etc. They say this and believe it, and in their blindness go on with the old methods.

For years, Bishop Arnett of the A. M. E. church, has been sounding the alarm and has been energeticaly trying to stem the tide. When he first began to call the printing press and the engraver to his aid he was soundly criticised, but his act bore splendid fruit. Through his efforts the face of the founder of his church became as familiar as the face of Washington. The names and personalities of the living Bishops were made familiar to the thousands of laymen and the deepened reverence felt for rulers greatly strengthened their authority and influence.

People who have a Bishops' picture hanging on the wall feel like they know him and read with greater interest his words and follow with more enthusiasm his counsels. To the effort of Bishop Arnett is due the measures by which the A. M. E. Bishops have became so strong in their hold upon the reverence and affection of their people. To Bishop Arnett is due the flood of knowledge concerning the church which swept over the land. His "Budget" did what nothing else could have done. But such educational work to be most efficient must be continuous and not intermittent.

When Dr. Arnett became a Bishop no one took his place. During the last decade most of the leaders with whom he had made the church acquainted have died or became aged. The leaders of to-day in but few instances are known beyond the bounds of the conference in which they labor. The later Bishops are almost unknown to those who have not personally seen them. The laity do not know much about the Connection and judge it by local facts. In communities where the church is weak the connection is regarded as weak, and the pastors have no literature by which to exhibit to the people the greatness of the general church. So to be specific I would point out as the first count the deficiency of church literature. The A. M. E. church has been used as an illustration because it is the least defective. If the best is so deficient what must be the facts concerning the others? I do not wish to stand with lugubrious face and howl of calamity, but it is my honest opinion that the Afro-American denominations cannot maintain a healthy existance as distinct organizations ten years longer unless they pay heed to the modern methods of using printer's ink. The general organization must impress itself upon the local societies and lend to each of them dignity and power or else the local society will soon become entirely indifferent and isolate. The churches are too vast in the extent to permit personal visitations and must be reached by modern methods. For instances a small A. M. E. church in an isolate com-

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THE NATIONAL CONVENTION

OF THE COLORED BAPTIST OF THE UNITED STATES CONVENED

In St. Louis—Brilliant Lights in an August Assembly—Annual Address by President Morris—Work of the Three Great National Boards. Publishing House Wanted.

The National Convention of Baptist of North America met in St. Louis Sept. 16th with 540 delegates representing over thirty states. It was an august body composed of some of the most brilliant men of the race. Rev. E. C Morris, D. D., of Helena, Ark., called the convention to order, and Revs. C. H. Clark of Nashville, Tenn., and C. H Parrish, of Louisville, Ky, conducted the devotional exercises. Rev. A. S. Jackson of New Orleans, La., preached the annual sermon. In the afternoon the president made his address which had been so eagerly expected. It was clear and pointed, embracing the work of the different boards, and a brilliant appeal for better organization, christian zeal, and a Negro Baptist Publication House.

PRESIDENT MORRIS' ANNUAL ADDRESS.

"Brethren of the Convention, Ladies and Gentlemen: I fully appreciate the distinguished honor which this service does me, nor am I unmindful of the very great responsibility which rests upon me in presenting to you this address. For the first time in the history of our organizations the President's address is expected to embrace the work of our three great National Boards.

"Sixteen years ago, in the city of Montgomery, Ala., the Baptist Foreign Mission Convention of the United States was organized Six years later, the American National Baptist Convention was organized in St Louis. Subsequent to that time the American Baptist Educational Convention was launched. Each of these existed as separate and distinct organizations, each with their respective officers, until one year ago, when, upon plans satisfactory to all, the three were merged into one, with boards to represent the objects of each of the former organizations. I am also impressed with the fact that our people have been watching the course of our National bodies, and will not continue their support of them, unless we are able to show that we have a well-defined purpose to serve, and believing that whatever action is taken by this meeting would be charged mainly to this administration, I have endeavored, in the preparation of this address to weigh well all the circumstances, which might in any way effect our progress, before giving to any of the objects before our boards the slightest approval. But I flatter myself to say that when a conviction is formed that I have the courage to defend it.

"It has been twelve months since the re-organization of our convention and the reports of the respective boards will determine whether the change was wise or otherwise. There need be no argument as to whether these boards were to do a specific work; the very creation of them suggests that there was something for each of them to do, and the line of work is designated by the name and character of these boards.

"The Foreign Mission Board has been actively engaged for years trying to give the gospel to the heathen in Africa, through the agency of missionaries sent out and supported by that board. The Home Mission and Educational Boards have apparently been looking about for something to do. Fortunately for us the educational and publication work of the denomination is being looked after by two of the greatest religious societies in the world, the American Baptist Home Mission Society and the American Baptist Publication Society. Hence it has been argued by many of our leading brethren that there should be no independent effort on our part along these lines. No one who has been a beneficiary of either of these societies (and all of us have) would dare utter one word of ingratitude against either of them, for the benefits which have come to our race through these agencies can not be computed. But there is no need of concealing the fact that the work of these great societies has borne much ripe fruit, and since the time that they commenced operation among our people, multitudes of well educated men and women have come as a result of their labors. And these intellectual men and women are prolific in thought and genius, and cannot content themselves to remain passive while so many flattering opportunities present themselves for doing good. As president of the consolidated convention I have had to meet all of these things face to face, and think I have done so without evasion or equivocation, and shall not on this occasion fail to give to you my opinion upon what I think a proper course for our boards to pursue. But before coming to these permit me to speak to you of the work being done on grounds that are not contested.

"In view of the fact that the matter of a publication society has been in contemplation by this convention for six years, it seems that the time for such a proposition is now. The very fact that the Sunday School Board of the Southern Baptist Convention has these publications bring out these propositions to combine. And the fact that our convention has decided to out get such periodicals as will be used in our Sunday Schools, in my judgment makes the case parallel to the extent that we all represent separate and distinct organizations, each with a purpose in mind of giving to the world a literature commensurate with its views and ability on Bible doctrine. My views upon these questions are so well-known as to not need an explanation. The simple fact that we have a National Baptist Convention, with boards representing the home and foreign mission work and the educational work of the denomination argues that we must do something, and do it as representing this organization. Brethren, I repeat here what I said in Washington, D. C., three years ago, 'that we are in duty bound to make a way for our posterity, we must leave a legacy for our children.' All the avenues in the civil and political walks of life are closing against our race, and for this I hold the Christians of America directly responsible, and make the statement here that unless we make a way to give employment to the educated men and women among us, that it will not be long before these same Christian people who have sat mutely by and seen every right that is sacred and dear to a free people gradually taken away without entering a protest, will also consent to have those of us who are missionaries, colporteurs, district secretaries, etc., turned out and their placed filled with a more favored class.

"I arraign the Christian churches of America, the churches of St. Louis and of every city in this country who have failed to lift their voices against the terrible proscription and race hatred which has entered itself in the hearts of the American people against our race. There are, of course, notable exceptions. We have friends, who, though proscribed themselves because of the broad, humane and christian stand they have taken, still dare to speak in our defense. But they are exceptions, a large majority of the christian people of America are as silent upon the evils which we suffer daily as are the brick in the walls of this building. We give them warning to-day, and point them to the Greeks, who were at one time the most prosperous (because the most religious) of any people in the world, but when they forsook the true worship of God and turned aside to idolatry, and turned upon other nations to destroy them, and they soon become an easy prey to those who were nearer to God. Rome, the once mistress of the world, held the sceptre of power until her wicked rulers forsook the God of heaven, and permitted her humble citizens, christian followers of the meek and lowly Nazarine, to be hung upon the walls of the city and burned in the streets, and massacreed in every conceivable way, God who rules in the destiny of nations wrung the sceptre of power from her hands and gave it to others. The same God lives and rules to-day, and I believe unless the long silence of the christian church is broken in this land, it will not be long before the hand will be seen writing upon the walls of our boasted American independence, 'Mene mene tekcle Upharsan.'

"If we are to be driven from participation in the affairs of our country, if we can not participate in the affairs of our church and societies; if indeed we are to be held as mere wards and captives, we can do as the faithful Hebrews did, 'hang our harps upon the willows and say, how shall we sing the Lord's song in a strange land,' etc. My brethren, standing as we are upon this eminence of the closing up of the last decade of the nineteenth century, and looking towards the advancing centuries, with the present surroundings picking us on every side, we are forced to ask, what will the future be? Where will the sons and daughters of the present generation stand? What foundations have we laid for them?

"Having discussed some of the objects of the Home and Foreign Mission boards, I must not omit our Educational board. The Educational board of our convention has before it a very stupendous work. It is true, as has been said, that the educational work among our people is being looked after by the American Baptist Home Mission Society. But as great as this society is, it finds itself unable to get means to meet the pressing demands made upon them for aid, and have been forced to retrench by cutting down appropriations to our schools. The managers regret this as much as any of us, but how can they do otherwise and carry a debt of $140,000? But shall these schools stop? is the question to be answered by us. And if the matter of sectionalism can be blotted out, we can say emphatically, no! and in a very short time the Educational board can in a degree be doing for our smaller schools what the Home Mission society is doing for our colleges and seminaries. There might be a federation of these smaller schools formed, and the Educational board as such, might occupy the same relation to them that the Home Mission society sustains to our other schools. Perhaps we could not do very much the first two or three years, but if the Educational board could exert such an influence upon the people at large as to get sufficient means to support one teacher in each of these schools, it would be an incentive to the work, and would bring to the aid of these small schools many friends who live in sections of the country where they are not called upon to support local schools. But in order to make these respective enterprises a success, our board should be selected with the view of getting such men on them as will serve for the very work's sake.

"Now, my brethren, permit me again to remind you of the very great responsibility which rests upon you, who are the representatives of the largest christian society among our people in the world. Thirty-three years have passed by, a generation has gone into eternity since the shackles of slavery were broken off of our people in this country. The perplexing questions which confronted us thirty years ago are still before us unsolved. While it is admitted that great progress has been made, and while that progress for a while was the admiration of friends and foes, it seems now that it has turned upon us to haunt and persecute us. Many of the great christian preachers who used to be glad of an opportunity to help us and would show special distinction to our fathers and gladly fill appointments in our churches, are as a rule, unwilling to come among us now, for fear, I presume, that we might make an efford to return the visit.

"This state of affairs among the christians has placed the entire responsibility of solving the problems which confront us as a race, both in church and in state, upon ourselves, and there it must remain, and we must meet the issues squarely and bravely and leave the result with God. It will require a revolution to bring the christian world back to right paths and to an acceptance of that doctrine enunciated from Mars Hill by that eminent apostle Paul, that God 'Made of one blood every nation of men to dwell on the face of the earth.'

"Our part in this work of bringing the world back to right ways of thinking and acting can be performed by planting institutions that will know no color or nationality, but will see that men of our own race will go behind the counters alongside the men of other races, and vice versa.

"As the matter now stands we are only permitted as purchasers in our great Baptist book houses, and any aspiration beyond that is resented with the courteous (?) reply: 'It is not time yet.' How long this state of affairs is to be continued cannot be devined. How much more of patient waiting is required I cannot foresee. Dr. T. J. Morgan of New York, in his most excellent article in the June number of the Home Mission Monthly on 'Negrophobia,' has this to say of Negro patience: 'One of the most noticeable facts in regard to the relation of the races is the rare patience and self-control thus far exhibited by the Negroes under the most exasperating circumstances;' and in another paragraph, the learned doctor says: 'In spite of all obstacles there has been steady growth of wealth, culture, self-respect, and power among them, and with it has come a growing consciousness of the wrongs they have suffered and an increasing demand for the recognition of their rights.'

"Dr. Morgan has stated a truth which meets with a hearty response from every patriotic Negro in the land. The call to duty is heard all over our country. Our people who are giving support to their ministers, churches, associations, conventions, high schools and colleges, are expecting their leaders to open the avenues and make opportunities for their children. Let us commence now. If we do no more than lay a foundation for the next generations, we will have done a great work. What if we haven't money to put down a $50,000 plant? We have the people to take the output of such a plant and that will get the money; 200,000 annual subscribers to any one Sunday School periodical, will secure sufficient means to pay for and operate a publishing department, and this can and will be supplemented by an annual contribution from not less than 3,000 of our Sunday Schools, and this will put to work forty of the brightest and best scholars of the race, and if need be, a few of the other race. Nothing is needed to accomplish this but thorough organization and an obliteration of all sectional lines, so that the Baptists of the North, East, South and West may unite in one common cause to establish and maintain such an enterprise as will forever link with the future the identity of the race. No matter how great may appear some of our leading men, no matter how well they may fill positions of honor and trust for other great Baptists societies, their identity will be lost to the future unless it be coupled to something which the Negro Baptists have planted and operated, and unless our successors are brought in contact with the business side of our religion, and hardened by the responsibilities of that business, they will be as easy a prey to the forces theg are sure to meet as were the noblemen under Pompey when met by the storm-tried veterans of Cæsar.

"If an independent co-operation can not be had at once, let's hoist the flag of independence; 1,600,000 hearts will pray for us; we have no need to fear; send the command all along the line, that 'whosoever is fearful and afraid, let him return and depart early,' so that God's water-tried brigade may with faith as their torchlight go forward to victory. The people of our race on both sides of the ocean are expecting greater things of us. God helps those who help themselves; heaven smiles and bless the efforts of honest men and will surely be with us in an honest effort to improve our race and denomination."

Rev. John H. Frank, of Louisville, Ky., made the report of the Foreign Mission board.

FOREIGN MISSION REPORT.

"The Foreign Mission Board was organized in the First Baptist church, Montgomery, Ala., Nov. 24, 1880 The Baptist Foreign Mission convention of the United States of America was organized that the gospel of Jesus Christ be diffused on the continent of Africa and elsewhere as God may direct. (See preamble of Constitution.)

"A board of managers with full power to secure the object of the convention was elected, and the headquarters of the board was voted to Richmond, Va., where the board was domiciled fifteen years, i. e.: to Sept. 25, 1895, when in the annual meeting of the A. N. B. C., in the Friendship Baptist church, Atlanta, Ga., a new board was elected and located at Louisville, Ky., as follows: John H. Frank, J. W. Carr, D. D., S. E. Smith, D. D., P. H. Kennedy, D. D., C. H. Parrish, D. D., L. L. Campbell, C H. Payne, D. D., W. H. Steward, A. M., S. C. Manuel, Robt. Mitchell, A. M., D. A. Gaddie, D. D., J. B. Livingston, F. G. Davis, S. N. Vass, J. J. Worlds.

"The newly chosen members met and organized by electing John H. Frank, Chairman; S. E Smith, D. D., Recording Secretary; D. A. Gaddie, Treasurer. Rev. L. M. Luke was chosen Cor-

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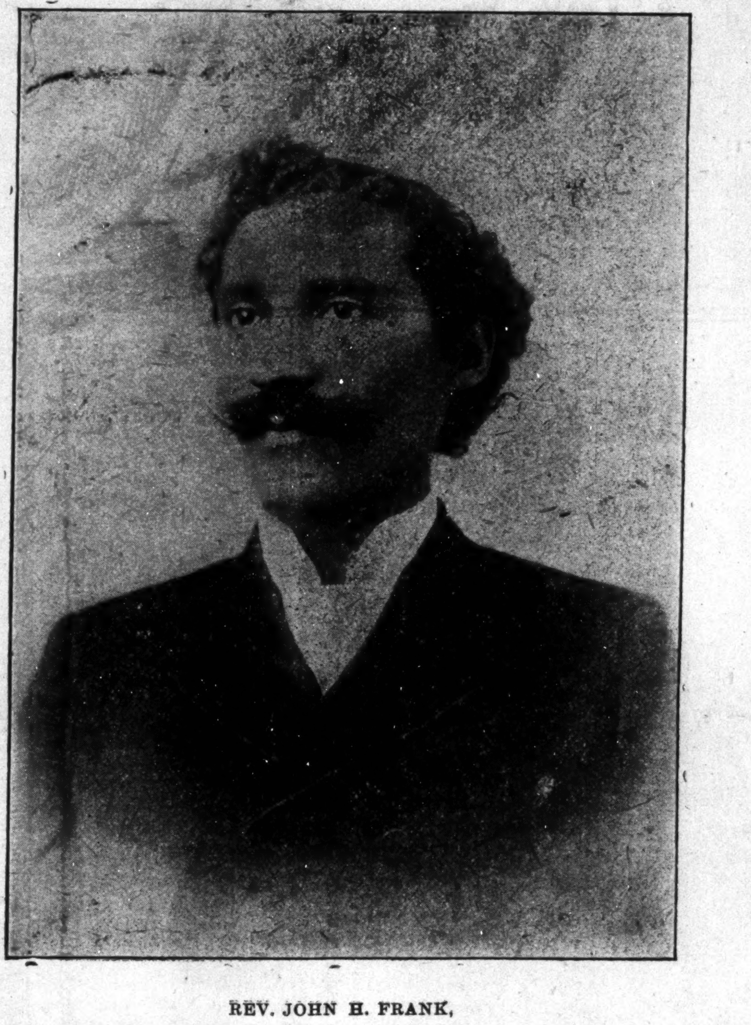

REV. JOHN H. FRANK,

Pastor of Fifth Street Baptist Church, Louisville, Ky., also chairman of the Foreign Mission Board.

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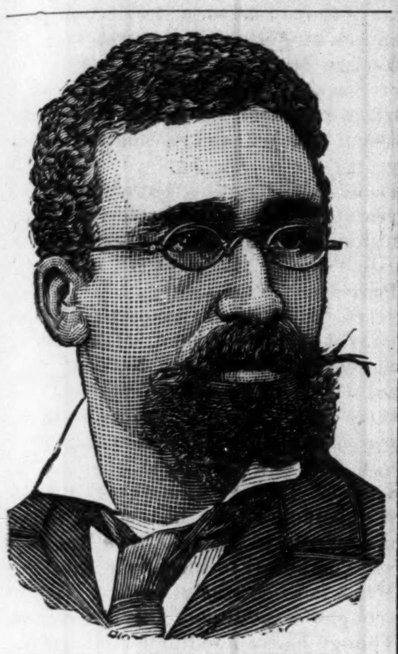
THE NATIONAL CONVENTION

Continued from Second Page.

responding secretary and Financial agent, at a salary of $1,000 per annum. To fill the vacancy occasioned by the death of Rev. L. M. Luke, several names were sent in, among which was that of Rev. L. G. Jordan, pastor of the Union Baptist church, Philadelphia, Pa. Following his name came letters from leading brethren urging his appointment, whereupon he was appointed.

Missionaries on the field are Rev. R. A. Jackson, at Cape Town, South Africa, Rev. Jas. O. Hays, at Brewerville, West Coast, Africa. Rev. Jackson writes frequently at great length relative to the work, its needs and the outlook of our Mission in Cape Town.

"The report of the board in 1894 says: 'Rev. R. A. Jackson who was appointed on conditions is now in Africa, having gone there without the consent of the board, and only giving the board twenty-four hours notice prior to his sailing. Rev, Jackson, at his own request, was authorized by the board to collect money to aid in paying his way to Africa, with an understanding that he was to report monthly to the board, but whether he collected anything is not known to the board.'



PROF. RICHARD T. GREENER,

Of New York, who made an address before the Baptist Convention, St. Louis, Mo.

Rev. Jackson writes that he is giving all his time to mission work by preaching and teaching, holding from four to six services each Lord's day. He claims to have a church of sixty-nine members, who because of property, are enabled to pay a pastor. Rev. Jackson has with him his wife and three children. Under date of Jan. 29th and Aug. 5, '96, he acknowledged receipt of $200 and $75, money sent respectively, by the convention and your board.

"At the corner of Arunder and Stone streets, Cape Town, is a lot owned by this convention upon which Rev. Jackson aims to build an edifice at a coast of $6,500. He writes that the deed is in this country. He requested your board to grant him power of attorney to deal with the government, which we did.

"Your Board approves of the permanent establishment of our work at Cape Town, hoping that in addition to the conversation of the inhabitants of Cape Town, the church will be a feeder for South Africa generally.

"Bro. Hays writes to the Board to the effect that he was appointed by the Foreign Mission Board of Richmond, Va., March 20, 1893, at a salary of $500 per year and that the Board now owes him $750. Under date of July 25th, he writes from Brewerville, West Coast, Africa, saying: A protracted meeting in my church resulted in the conversion of sixteen precious souls, twelve of whom I had the pleasure to baptize and receive with my church, making thirty-one since my return in 1893. We present you the letter in full:

"A letter from Africa speaking of Rev. J. O. Hays says: 'Rev. J. O. Hays, who has been working with us under the auspices of your Board or some Board in America has done good work with us. But on account of the Board's failure to pay him his salary he was forced to leave our work at Rick's Institute about the middle of the year 1895. He was truly a faithful worker with us and the Lord blessed his labors, and if our Board had been able we would have paid Bro. Hays.'

"Our great denomination is well able to place additional missionaries in the field and we must do so. Your Board has accepted a proposition made by Miss Caroline G. Ewen of New York to appoint Bro. Geo. F. A. Johns a native of the Congo to the field, she agreeing to assist in the expense of his voyage and pay $300 a year to his support. With more money your Board will succeed in adding to our missionaries in Africa additional laborers and in supplying Cuba and other places that demand the gospel at the hands of the Baptists of the United States.

"In view of our financial resources, numerical strength, mental and spiritual equipment it may be said that we have in a manner only played at Missions. The field teeming with 300,000,000 of heathen lies almost entirely unoccupied awaiting our coming. We pray heaven to endow us and our churches with the spirit of Missions in high degree, to lead us all to better organization, regular and constant efforts in this work aid us in fulfilling the prayer, "Thy Kingdom Come." With great respect we are in the love of the Gospel.

"Your Foreign Mission Board,
"JOHN H. FRANK, Ch'm,
"S. E. SMITH, Sec'y."

In the evening Rev. R. H. Cole delivered the welcome address, which was eloquently responded to by Rev. J. L. Barksdale, of Danville, Va. Rev. J. T. Brown then preached a missionary sermon.

The session of Thursday was largely taken up in the discussion of the mission fields.

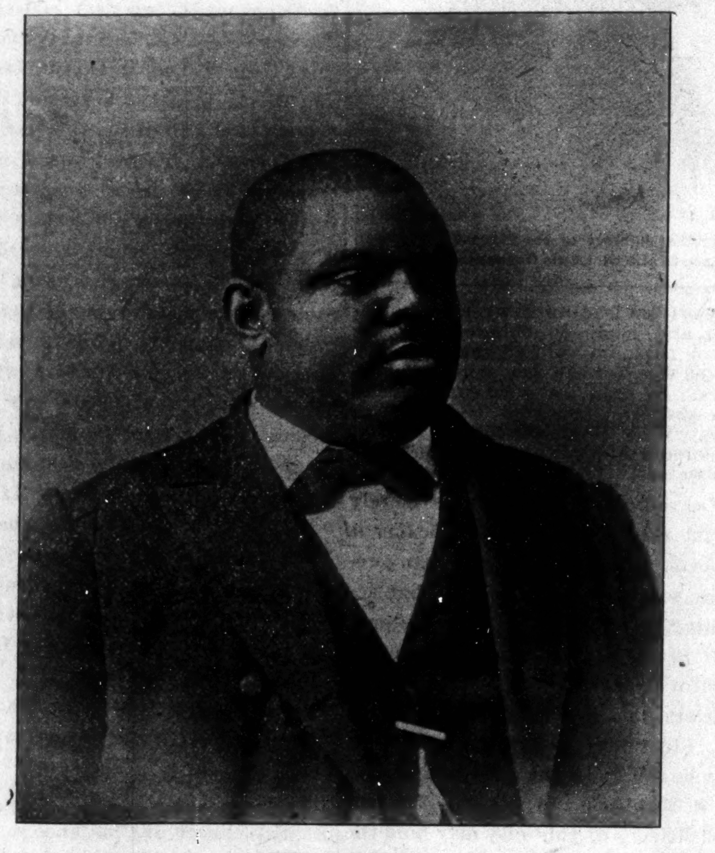
Thursday evening Rev. L. G. Jordan, of Philadelphia, the field agent, made an address upon "The Outlook." Friday morning Rev. J. P. Robinson, of Little Rock, Ark., preached a great sermon on the "Business side of our Religious work."

SERMON BY REV. J P. ROBINSON.

Text: "Not slothful in business, fervent in spirit, serving the Lord."—Rom, 12 11.

"Of all the problems in the affairs of human existence, the one most important and most vexing is the business side. So few seem to know about it in the right way, and yet our every day life is hinged in its happiness upon that one little word, 'business.' What an amount of happiness hangs upon it! The destiny of the nation hangs upon it. The apostle had, no doubt, come in contact with that proud nation, the Romans, and noting their keenness of perception, and looking with an eye keen of apprehension, gave the words of our text. For a man or a nation to be slothful about the affairs of life, forebodes evil and suffering, and death will be the inevitable. Thus the necessity of being a people of business. This business should be characterized with energy and executive ability.

"The whole denomination should be aroused to the question of establishing a plant for sending out its own literature to its constituents, and to the erring world. If there is any one thing that is more convincing than anything else of the necessity of organization among us, it is the complete organization of nature, both in vegetable and animal kingdoms And not to be irreverend, let me say that the organization of the godhead strongly argues the complete organization of mankind. By reading the book of Genesis we find the most momentus business transaction of all the history of all ages. It was when God said "Let us make man." We find in all this history of creation a unity of action. When there was no foundation upon which to stand, no mountain or valley from which an artist could draw beautiful colors, no seas upon whose bosom the white winged messenger could boast of riding their crested waves, no rivers or streams, no all is void, no pyramids or fiery volcanoes, no Mars or Jupiter, no Saturn, no Uranus, but in all of this there was a complete unity of organism in effort and activity. It must have been a great proposition when God said 'Let us make man.' They covenanted and agreed, and everything swung out and fixed itself according to agreement. If the Baptists of this country would do anything in the way of publishing and distributing denominational literature, let them take lessons from the cases of nature and revelation.



REV. M. VANN,

Pastor of First Baptist Church, Chattanooga, Tenn., who presided as chairman over the National Baptist Convention, St. Louis, Mo. (See sketch elsewhere.)

"A fervent, diligent ministry, makes a fervent, diligent people, and a slothful ministry makes a slothful people. Wherever the ministry takes on new responsibilities for the public good, the people led by him will be willing to increase their responsibilities in proportion, hence in this great call for a publishing house owned and controlled by us, we call upon the ministry of the Baptist denomination in the words of Paul: 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' Do you want a Baptist publishing house owned and controlled by you as a denomination? Then go to work with a fervent spirit, serving the Lord; patient in discouragements under all circumstances. But remember we cannot do it of ourselves; it must be done by the direction of the Holy Spirit, "For as many as are led by the spirit of God, they are the sons of God.' Let us then do this work by faith; God will help us if we try. Why should we be so diligent in business, fervent in spirit, serving the Lord? Because of our past experiences. Some of our lessons have been lessons of labor and toil, and now entering upon this new work, we may expect some very sad experiences. If God leads us, there will be no hills but what we may climb. The foundation of the work which we are undertaking must be laid deep and broad. Entering as we are upon a literary sea, we need not expect smooth sailing in the beginning, but just as of old, when the day begins to dawn, when the winds of confusion, boistrous, Jesus will be there to made the winds and the sea obey Him. But if Christ is not there, we may expect shipwreck upon the troubled sea. Hence, let us cling to the advice of Paul, 'Diligent in business, fervent in spirit, serving the Lord.' Success comes only to those who are diligent. The utmost care must be observed along the line of this literary movement; for not since the emancipation of the slaves has such a movement been made among the colored Baptists of America. Now, in the undertaking of this work there will be seen a great field unoccupied, and an array of talent unemployed. This work will require a great awakening among the ministers and the churches, all along the line. There is very much latent and unused power in the denomination, but this great effort will bring it out, and by means of prayer and patience and long endurance. Inasmuch as long lived things do not burst forth in a day, no more may we expect such an institution to spring forth as if by an electric spark. We may look around us and see the work of the publication society done by others and indeed feel proud of it from a denominational standpoint, but why can we not take example and catch inspiration and do this work ourselves?

"If the latent power and influence of our denomination is to be seen in our work it must be set forth by this effort of yours in the establishment of a publishing house. With my mind's eye, I can see the finger of God in this work. It points to us as the mariner's needle does to the pole, saying 'bestir yourselves, and be thou faithful unto death and I will give thee a crown of life.' The word has gone out from the mouth of God that 'Ethiopia shall soon stretch forth her hand unto God,' and what can come near filling this prophecy than the successful conduct of this movement which we are now advocating? This movement will perpetuate our denominational life and usefulness. When we look upon the starry heavens and view with amazement the deep vaulted sky with all of the astronomical wonders, we are reminded that great ideas are as eternal as God himself; so will our best work and noblest effort stand related to us in this life and in the life to come.

"Then let us go forth to do battle for God and for Christ, and for the denomination which we represent. Will our brethren stand with folded arms and wasted energy making oratorical speeches and leave this work to be done by others, when we can do it ouaselves? No, since this is the work of God, I believe that it will go on; it must go on. We are confronted with all the business projects as any other race or denomination, therefore we should unite upon this worthy effort which bids fair to prove a monument to the race, the church, and to God. We must be drawn together by closer ties of national unity, and we can only effect this by the organization of a publishing house in which all will have official and personal interest from sea to sea, and from the lakes to the gulf. We boast of our institutions of learning, some of which we have builded ourselves, and others which were given to us. Now, what shall we do with the talent that is qeing produced from year to year by these institutions? Have we an opening for them as printers, binders, clerks, book-keepers, and authors? If not whose fault is it? Nobody's but our own. 'He that provideth not for his own house has denied the faith and is worse than an infidel.' If we have not learned a lesson from our helpers by this time, the help has proved to be a failure and we had better go out of Baptist business.

"Here we are confronted with a stupendous amount of literature both from secular and religious presses. But from whose plants does it all come? not from ours. When the youth comes from the colleges and schools, as some of us have come, and find no plant owned and controlled by us, what will they say of us? Let us be diligent in business. It may be true that we are not to work for the praise of men, yet what has made other nations great and grand, will make us great and grand likewise. Surely less than the hand of God is writing on the wall of the closing century, telling us not to be slothful in business but fervent in spirit, serving the Lord. What meaneth all this vast assembly here before me if there is no nationally project around which they are to rally? They are led on by the Holy Spirit that they may undertake great things for God and expect great things from God. We want to begin to-day with renewed spirit. Shall our posterity be left alone, if so, where? Upon a firm basis, or upon a sandy foundation? I think we should leave them in the very throws of victory for Christianity, striving to glorify God and to upbuild the master's kingdom in this world. As this is the first effort of the kind ever put forth by the colored Baptists of this country, what will it bring to us as as a denomination? If we succeed, it will bring influence, power, and will be the means of settling our denominational tenets forever, in the hearts of our children. I think if Paul were here to-day, he would cry out as if on Mars Hill, 'Ye men of God, arise and build this fort from which shall flow shot and shell in greater defense for the word of God, and go out on the plains and highways and do battle for our Lord and his Christ in all this world. It is said that a busy man is troubled with but one devil. The same may be true with the colored Baptists of this country, having no national object in view, they may be contaminated with many devils. The whole denomination needs to be busy, and filled to overflowing with zeal, and strength, and power and influence will to come to us from God, so there will not be room to hold it.

MRS. KENNEY,

Matron Roger Williams University, Nashville, Tenn., also delegate to the National Baptist Convention, St. Louis.

"Another thing may I speak of here in this connection, and that is denominational pride. It should be sounded forth in all the land and especially from every pulpit, the high regard for the denomination in this movement. If the Baptists' mission is to discipline all nations, we must be a busy denomination, fervent in spirit, serving the Lord. The most flourishing church in this or any other country, is the church that keeps the busiest. The hundreds of churches in our denomination that are standing in stagnant waters, are the churches that have nothing to do. They are unfit for the service of God, and for the compliance with the great commission, 'Go ye, therefore, into all the world and discipline all nation.' What will become of the idle churches? They cannot live long in foul atmosphere. Learn a lesson from Solomon who said, 'Go to the ant, thou sluggard, and consider her ways and be wise.' Oh, my brethren, those of you who are endowed with power from on high, breathe on these dry bones that have been slain by false teachers, and money-

Continued on Fourth Page.

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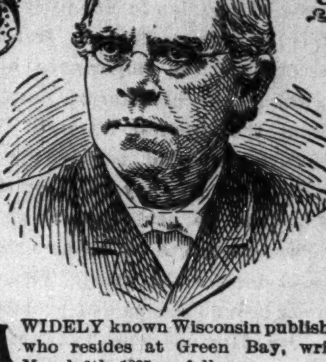

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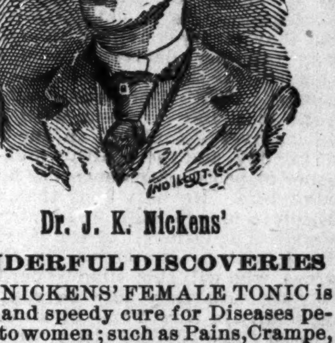

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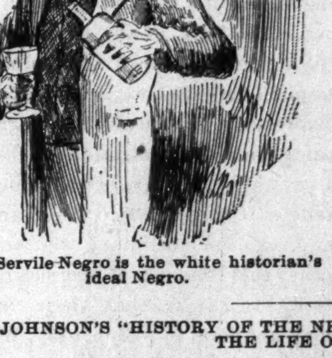

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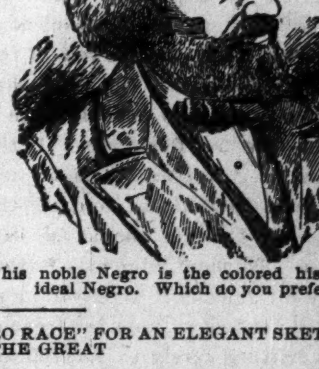

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SATURDAY, OCT. 17, 1896.

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For President,
HON. WILLIAM M'KINLEY,
Of Ohio.

For Vice-President,
HON. GARRETT A. HOBART,
Of New Jersey.

GEORGIA'S VOTE.

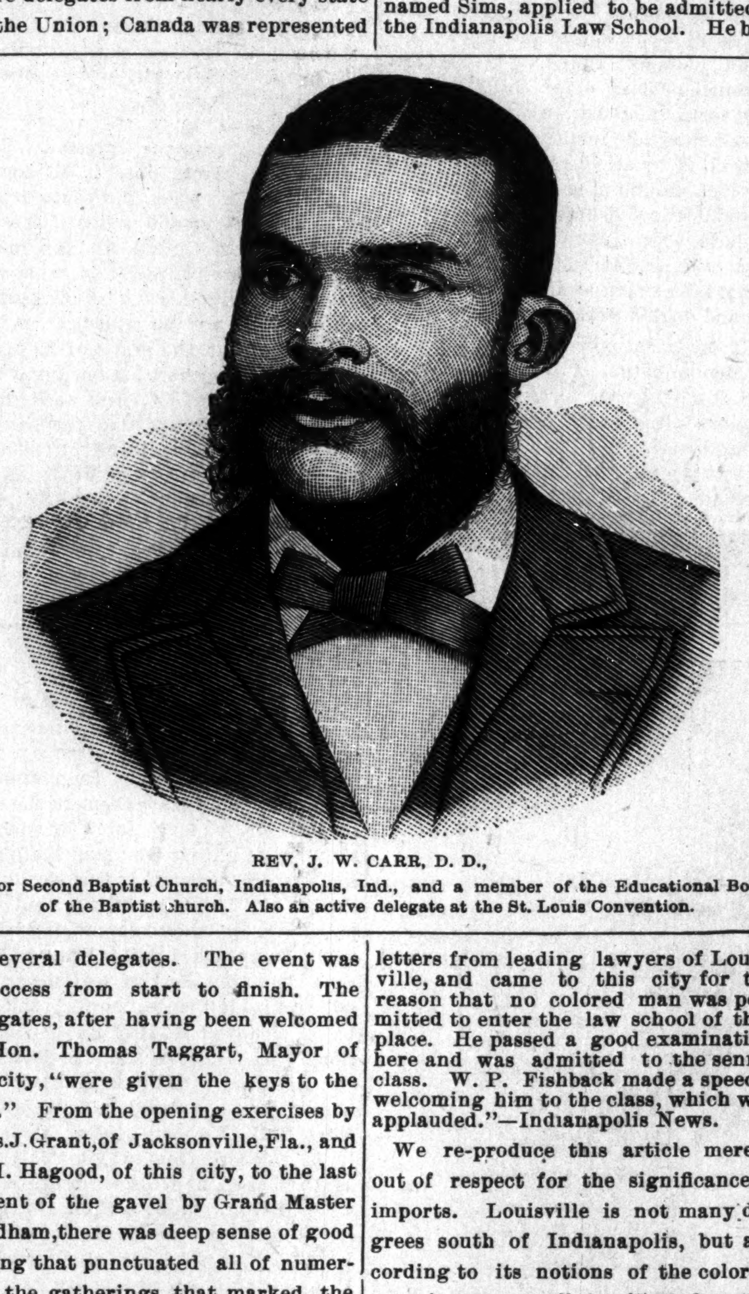
In 1892, Georgia had a voting population of 398,122, of which 219,094 were white, and 179,028 were colored. Last week this state cast a total vote of about 175,000, leaving about 223,122 votes to be accounted for. At the last gubernatorial election 221,000 votes were cast, of which 96,000 were for Hines, and the remainder, 125,000 were for Atkinson, the present governor. There is much to be read between the lines in this array of figures. Who are the 223,122 that failed to cast a vote? Some of the counties in last week's election showed a decrease of 50 per cent. in the result. Of the 175,000 votes cast Atkinson received about 105,000; wright 70,000, and about 40,000 must have staid at home in order to compare with the previous election. The World, of this city, the colored Democratic sheet, is endeavoring to draw some kind of consolation from the 35,000 majority for the Democratic ticket. It claims that the colored man was in evidence. The fact of the whole matter is, that the Democrats of Georgia have not been so hard pressed for a quarter of a century. The World reckons without its host. The part played by any party or class in the late election was inconspicuous enough, when the possible vote of the state is considered. On the other hand, it goes to show that the state is not cock-sure for Democracy. If the election in Arkansas, Vermont and Maine were preliminary contests, the election in Georgia should be held likewise. To those who look further than result sufficient to install in office, will not fail to note the trend of affairs drifting surely to Republicanism, or at least from Democracy. It may be presumed that Georgia will grow stronger towards Bryanism as time progresses. But the great object lesson has been taught. The seeds of hope have been sown broadcast in many places where doubt and anxiety existed heretofore. It may be held as a logical sequence, that other states where Democracy is not so rock-ribbed, yet of Democratic tendencies, will give their electorial vote to McKinley, if Georgia can make such a radical departure from the "true faith." Kentucky, in all probability, will follow the lines laid down in the last campaign, which resulted in the indorsement of sound money and the election of a Republican governor. Henry Watterson, Carlisle and Buckner, the most prominent men in the state, will see to it that Kentucky does not cast her electoral vote for Bryan and Sewall. There is also the silver-tongued Breckinridge to be reckoned with, He is using his eloquence for sound money. Tennessee is very near the dead line. The visit of an East Tennessee delegation to McKinley last week, is full of significance. McKinley recognized the importance of a visit, which he characterized as the one from the greatest distance. He would have been glad to have grasped the hand of H. Clay Evans on this occasion, but he said that he knew Evans was elsewhere in his own state doing service for the cause. Tennessee is not beyond the pale of probabilities. Mr. Huston is in Texas using his powers for organization, with the hopes of bringing that state into the fold. Cuney is there of course, who doubtless will be found on the proper side, regardless of a little family tilt, in which both Grant and Cuney could not win out even. Texas has a large Negro vote; these are Republicans at first hand. If Grant, who is a white man, can bring about the solidification of the elements there, coupled with the existing money disaffection, and with the assistance of Huston and others, Texas may do the great unexpected, by joining the Republican columns.

THE NEGRO IN POLITICS VIEWED ABROAD.

"The conservative classes in the United States who have fair woke up to their danger, are endeavoring to reach the farmers by sending lecturers among them, and by issuing quantities of fly-sheets, sometimes, we are told, exceedingly clever and instructive, but they hardly convince, though they may bewilder depressed men, whose complaint is that the government can remove their depressions, and will not. It is like arguing with a man with a liver complaint on the beauty of the day, and the health which in all other respects providence has bestowed on him He only feels that, in addition to his miseries, he is misunderstood. The farmers of the West and South will be supported by the Negroes, who will this time be permitted to vote, and they may be supported especially in New York by all the distressed classes of the cities, who have, especially as regards housing, terrible grievances of their own. The aggregate vote for Mr. Bryan should, therefore, be very heavy."—London Spectator.

We can not conceive how the London Spectator gained the notion for its otherwise admirably written letter, that the Negroes would join the West and South in casting their vote for Bryan. It gives the cheering information that the Negro would be permitted to vote this time. It has been held by the "white" press of the country that the average Englishman is too slow to understand American politics. The truth of the assertion is borne out in the above article. The Negro of America has no particular reason to be proud that he is a Negro in America in view of many things, but he has never felt that Europe entertained a notion that he was denied the privilege of voting. If the article refers to the method employed in some Southern states in disfranchising Negro voters, such modification was not noted; the idea was still erroneous, for these laws will be rigidly enforced. But the article chiefly errs when it concludes that these voters will vote for Bryan. If they should vote for Bryan, any Negroes North or South, the intimation has not yet been given out. The bulk of the delegates from the South that helped to nominate the Republican ticket, were Negroes. There were practically no Negroes at the Bryan demonstration at Chicago. It would be the strangest of inconsistencies if these people would go home and urge the election of any candidate other than the one of their own selection. It may be that these Negroes may not vote for McKinley, many of them, owing to the obstructions placed in the way, but they will stay home as they have been doing for years, leaving the voting to them "as knows hows its done." We trust that the spirit of the English press will give some heed to the Negro's situation in America in order that the knowledge disseminated concerning them may not put 10,000,000 of people to a disadvantage.

At a meeting at Lenox last summer, Joseph H. Choates said: "When the biographer of the future writes the book of American Biography, under the name of Washington he will make three insertions: George Washington, the 'Father of his Country;' Bushrod Washington, the 'Great Supreme Court Judge;' and Booker T. Washington, the 'Moses of the Negro Race.'"



REV. J. W. CARR, D. D.,
Pastor Second Baptist Church, Indianapolis, Ind., and a member of the Educational Board of the Baptist church. Also an active delegate at the St. Louis Convention.

LORENZO LOUIS BURKE.

Mr. Lorenzo Louis Burke is an Indianapolis boy who has made his home in Chicago for a number of years. The people of this city may well feel proud of the distinction and honor that has come to him in a city of such proportions where the chances of success are as one to a thousand. Notwithstanding the ever jealous impediment of race proscription he has won himself to the front ranks in that city in a calling that is out of the ordinary. Mr. Burke is a court reporter for that city. When that statement is made it is very likely the average mind will not take it in at its full face value. Mr. Burke is known to the legal fraternity in New York, having been introduced in that city by an eminent lawyer as one of the best reporters in the country. He has done legal work for some of the best law firms in America. He was employed by the government during the World's Fair in Chicago to take the investigation resulting from the sequestering of some French exhibits at that time. Mr. Burke enjoyed the princely salary of $3 per hour for his work. The Journal, of this city, bad him take Hon. Bourke Cockran's speech at Tomlinson hall, recently.

THE B. M. C.

Indianapolis was the scene of a large gathering of people last week, who were attracted by the meeting of the B. M. C., the eighth bi-annual meeting of the Movable Committee of the G. U. O. of O. F. Notwithstanding the financial depression at this time, there were delegates from nearly every state in the Union; Canada was represented by several delegates. The event was a success from start to finish. The delegates, after having been welcomed by Hon. Thomas Taggart, Mayor of the city, "were given the keys to the city." From the opening exercises by Revs. J. Grant, of Jacksonville, Fla., and L. M. Hagood, of this city, to the last discent of the gavel by Grand Master Needham, there was deep sense of good feeling that punctuated all of numerous the gatherings that marked the progress of the occasion. The individuality of the members was one of the striking features — intelligence, wealth and moral rectitude seemed in a large measure to be the attribute of that magnificent array of men. The personality of these men was all that one could wish who looks forward to the day of great and good things for the race. This order has been an object lesson to many who were skeptical; seeing no good in what the race attempts. Its deliberations reached the highwater mark of decorum. The result of these deliberations and elections were received in a spirit of contriteness by the defeated as well as the selected. The order is to be congratulated in that it leaves as peaceful as it came. No bickering nor heart burns seems to follow in the wake, accentuating the event by hurtful reminders. Like snow, they descended upon us and noiselessly as the same do they depart. The parade, which was a marked feature of the event, called forth favorable comment on all sides, regardless of color. The Freeman and the Herculean club of the city seemed to be points of interest to the visitors. The reception at Tomlinson hall, the very largest in the city, served to put the strangers in touch with the people, for whom they speak well for their many modes of trying to blend pleasure with the arduous details of the convention. The election resulted in choosing: Grand Master, James H. Needham, Philadelphia; Deputy Grand Master, Charles B. Wilson, New Orleans; Grand Secretary, C. H. Brooks, Paducah, Ky.; Grand Treasurer, R. L. Smith, Hampton, Va.; Delegate to England, J. McHenry Jones, Wheeling, W. Va.; Benjamin T. Thornton, of Indianapolis; E. H. Morris, of Chicago; David Clark, of Washington, D. C, and L. L. Lee, of Atlanta, Ga., were elected to serve as the directors for the ensuing term. All of these offices are remunerative as well as honorary. The directors meet in Philadelphia three times a year. They are allowed mileage and per diem when in actual sessions. Mr. Benjamin Thornton, who was made one of the directors, easily deserves the honor for his zeal in pushing the affair to its happy conclusion. He was ably seconded by a noble band of self-sacrificing men who did all they could to help make the affair one of pleasure as well as profit. The next B. M. C. will meet in St. Louis. San Francisco and Denver contested for the honor, but St. Louis succeeded.

A Correction.

Editor Freeman:—In your last issue was stated that I graduated from Lincoln University; should have read, Kansas State University.

A. M. Craig, Tuskegee, Ala.

ADMITTED TO THE LAW SCHOOL.

"A colored man from Louisville named Sims, applied to be admitted to the Indianapolis Law School. He bore letters from leading lawyers of Louisville, and came to this city for the reason that no colored man was permitted to enter the law school of that place. He passed a good examination here and was admitted to the senior class. W. P. Fishback made a speech, welcoming him to the class, which was applauded."—Indianapolis News.

We re-produce this article merely out of respect for the significance it imports. Louisville is not many degrees south of Indianapolis, but according to its notions of the colored man, it may as well be situated on the equator if degrees south creates race barriers in a corresponding ratio. Mr. Sims may congratulate himself that he fell in such good company as W. P. Fishback and others. The colored citizens of this city may hold the reception of Mr. Sims by this class as an omen of good, which bespeaks the good fortune of their situation above those in many other places. The Indianapolis colored people contrasted with those of many other cities have not very much to complain of. The letters Mr. Sims brings with him insures us of the fact that he will not abuse his privileges. He enjoyed the esteem of the lawyers of Louisville as far as such could go in a city hedged in by prejudices.

Personal Notes.

Richmond, Ind., Special.

Mrs Addie Benson is visiting her aunt, Mrs. Scott, in Chicago. Miss Kathrine Simons has returned home. Mrs. W. M Scott, the lady from the South who is raising money for Southern schools, lectured at the First Presbyterian church Sunday afternoon which was largely attended. The young folks of the A. M. E. church have again taken up the literary work. Elder Basset, the new preacher at the Second Baptist church, preached a very excellent sermon last Sunday evening.

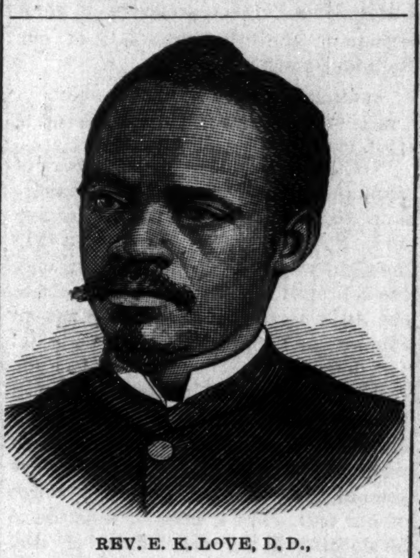
THE NATIONAL CONVENTION

Continued from Third Page.

ridden by the gospel sharks, and let them come up to the help of the Lord against the mighty! We should labor to make every member of our rank and file feel that he is in a measure responsible for this movement. May each of us pray that this fervency and diligence in business may rest not alone upon us, but upon the tarmping millions that I hear behind me keeping time with the drum beat of the age."

In the afternoon session, Rev. E. K. Love, D. D., of Savannah, Ga., delivered an address upon "A National Publishing House and its Location."

In the evening, Rev. A. J. Stokes, D. D., of Montgomery, Ala., preached a sermon. Saturday morning Rev. G. W. D. Isaacs of Dallas, Tex., preached the educational sermon. Rev. Isaacs is the Demosthenese of the southwest and his sermon was an excellent example of what the ministry should be. The rest of the day was taken up in discussion of the Educational Board. A paper upon "Our Educational Institutions" was read by Rev. E. L. Scruggs, A. M., Macon, Mo. Prof. R. T. Greener of New York City, was then introduced to the convention.



REV. E. K. LOVE, D. D.,
Of Savannah, Ga., who addressed the National Baptist Convention on the need of a "National Publishing House and its Location."

Sunday was a great day for the convention when nearly 10,000 people assembled in the great auditorium for a missionary mass meeting. Rev. M. Vann, of Chattanooga, Tenn., the chairman, then introduced Rev. R. Mitchell of Lexington, Ky., who delivered an address upon "The Negro in History." Rev. J. A. Taylor of Washington, D. C., C. T. Walker of Augusta, Ga., and E. C. Topp made excellent address on "Africa for Christ," Sunday evening, Rev. Geo. W. Lee, D. D., of Washington, D. C., preached a sermon on the "Needs of the Hour." The sessions of Monday and Tuesday were largely taken up in committees' reports and in laying plans for a publication house. The statistican's report showed that there were 13,595 churches in the United States with a membership of 1,687,526; ordained ministers, 12,883; value of church property $9,704.342, with 55 schools valued at $1,765,000 and 32 periodicals. The Baptist church has in its fold, 182,758 more communicanst than there are in all of the 12 other other denominations among the race. The officers elected are Rev. E. C. Morris, D. D., Helena, Ark., President; Prof. W. H. Stewart, A. M. Louisville, Ky., secretary; Rev. R. De Baptist, Chicago, Ill., treasurer; Rev. S. M. Voss, Atlanta, Ga., statistican, and vice presidents from the several states.

Rev. M. Vann

Is the popular pastor of the First Baptist church of Chattanooga, Tenn., which is worth over $50,000 and has a seating capacity of 2,000. He graduated with high honors from Roger Williams University, and for many years was president of the alumni. Since Rev. Vann assumed the pastorate of the First church two years ago he has raised $10,000 which has nearly paid off its entire indebtedness. He is an orator of true blood, and was the only speaker that could successfully fill the great auditorium where the mass meeting was held. Rev. Vann was president of the National Convention for three years and filled that office with honor. He is now corresponding secretary of the Tennessee Association and is looked upon by many as the leader among Tennessee Baptist.

Mrs Kenney

Was graduated from Roger Williams University, Nashville, Tenn. Began life as a district school teacher; was first teacher appointed at Howe Institute, Memphis, Tenn. She has also served as matron, instructor in vocal and instrumental music, philosophy, geometry, etc. She has been re-appointed to each of the above; to the latter three times, but could not accept on account of her own domestic duties. Mrs. Kenney is now a most successful matron at Roger Williams University. It is said that few women can control with ease, so many young people, that no more successful person has served any of our institutions. There are so many calls for Mrs. Kenney's service that she cannot accept. She has been a successful music teacher, making voice culture a specialty. Mrs. Kenney is a most earnest christian worker. Many cities have been benefitted by her labor. Few women can do so many different things successfully. She is a member of the Baptist church at Shelbyville, Tenn., where she was reared. No woman could have more nor warmer friends than Mrs. Kenney has at her own home. She was a delegate to the National Convention, and ably presided at the organ for the chorus of 500 voices who led the singing in the great mass meeting in the auditorium.

Rev. Alfred W. Adams

One of the vice presidents of the National Baptist Convention, and pastor of the old historic Twelfth Baptist church of Boston, Mass., was born in western Maryland. He is a graduate of Storer College, Immediately after leaving school he became a public school teacher and evangelist. Five years later he was honored with a call to his Almater, and served it several years as pastor and teacher of Bible history. From this position he was called to the Pond street church at Providence, R. I., which he served six years. He took charge of the Twelfth Baptist church, Boston, Mass., where the next session of the National Baptist Convention will be held. About three years ago and at once with his people began planing and raising funds to build a new church at the cost of $20,000. In less than a year this beautiful edifice, said to be the best in the use by colored people in New England, was completely furnished and dedicated. Mr. Adams is truely more a man of thought and deeds than of words, Though he is a fine lingust and has but few equals in debate. His appeals to the President, Senate, House of Representatives and the nation against mob rule and the separate coach law, adopted by the Interdenominational Ministers Association of Boston, and published by the Associated Press some months ago, and his strong defense of the recent Baptist convention held in St. Louis, published in the Boston Globe the 5th inst. His business tact and success in winning souls to Christ makes room for him among the best writers and most efficient ministers of our race.

Rev. J. W. Carr

Second to none in that convention of spiritual giants we are pleased to mention the Rev. J. W. Carr, D. D., pastor of the Second Baptist church, this city. Dr. Carr was born in Montgomery county, Tenn., in 1858. No man ever started lower, climbed higher and met with more difficulties than Dr. Carr. By that indemitable courage that enables him to succeed in everything he undertakes, Dr. Carr has made himself a man of whom his race may be proud. Dr. Carr has pastored many of the leading churches of our denomination. He has been vice president of the Baptist Convention. And this convention, which has done so much to make the Baptist church what it is—owes much of its greatness to the labor and counsel of Dr. Carr. No words of ours are necessary to speak of the work of this great man in our midst. He took charge of the Second Baptist church of this city when they were like the son of man "with no place to lay their head." The house had been sold and was in the possession of the A. M. E. Z. church. In an almost incredibly school term Dr. Carr has redeemed the church property which is valued at $40,000. The property was in a very delapidated condition. Dr. Carr began to improve the property and did not stop until he had put the church in a comfortable condition, having expended thereby $10,000, and also placed in the church a pipe organ costing $1,700. Dr. Carr has improved the Second Baptist church morally and religiously, and stands out as one of Indianapolis' leading men. Dr. Carr has also been a great evangelist. He has conducted revivals in most of the large cities of this country, both East and West. Everywhere he has gone hundreds of converts have attested to the power of the gospel which he preaches by giving their hearts to God. He has conducted meetings in Chicago, Philadelphia, St. Louis, Topeka, Kan., Louisville, Ky., Memphis, Tenn., Columbus, O., and many other cities. He is a man of unblemished character, as a preacher he has few equals and no superiors. He is loved most by those who know him best. While still in the prime of life he has done much more for the glory of God than many men twice his age. Our prayer is that he may live long and do much good.

Personal Mention.

Silverton, Col., Special.

Ed. Washington and Mrs. Walker went to Denver on the excursion. Mrs. Ida Pitts and children have gone to Montrose where the children will go to school. Homer Walker and Will Kempton who took a trip to Ouray for a few days returned Saturday. Robert Spades is on the sick list. Prof. Wm. Barker will take a trip to Denver in a few days.

AFRO-AMERICAN CHURCHES.

Concluded from First Page.

munity should be regarded as a part of the great A. M. E. Connection and should be the channel through which the great throbbing connectional heart could send the warm impulses of its life.

When the Bishops speak, their words should be both heard and felt to the remotest bounds of the church. The same motives, the same thoughts, the same life that are in the great city church should also find its way to the remote mission. This is the very essence of organic life. Literature is the arterial system and should join head and foot into one organic whole.

Preachers who are too illiterate to read their church papers and to value them should not be employed as representatives of the church. Each great denomination stands as the exponent of a certain creed, stands as the teacher of a certain faith. The Afro-American churches all have borrowed the creeds of previously existing bodies. The colored Baptist church goes into a community to teach exactly the same creed that is taught by a white church of like faith. Either it can and does teach it as well, or it does not. If it does not, then our people who have to live under the same civilization as the whites are deprived of equal advantages of religious instruction. The Afro-American churches do not, as a rule, furnish to their adherents instruction equal to that furnished by the white churches to their followers.

The second defect of Afro-American churches resides in the ignorance of the colored ministry. Since the death of Bishops Brown and Payne the A. M. E. church has gradually become more and more indifferent to this great defect. The only effort made to create an educated ministry is represented in Payne Theological Institute, which is a little parasite clinging to Wilberforce University (?). Wilberforce is giving instructions to primary and normal students who go forth either to be heard of no more or to become teachers, mechanics, etc. but not preachers. I am denounced because I say that the misleading term Wilberforce University, should be laid aside and the farce of a college there maintained should be abondoned and a splendid theological institute reared in its place. Wilberforce began as a school to prepare an educated ministry. It gave the church nine of her best and noblest pastors, but with the decline of Bishop Payne, Wilberforce declined. For years her life blood has been sucked by as conscienceless a clique as ever feasted off of a people's ignorance. She has been the sport of ambitous politicians and the victim of selfish greed. African Methodism has been driven from her campus and it has became the playground of half-grown boys and girls. Oh! that up her broad path should walk again a Lee, a Jennifer, a Salter, a Jackson, or a Ransome in the forms of young men, in whose hearts dwelt such noble aspirations as animated these former students who sat at the feet of Payne. Would to God there should go forth from her doors another such an army of young men prepared to preach as marched forth with noble determination in the palmy days when Bishop Payne was the ruling power.

Our church is forced to prey upon other schools for educated recruits, and she is gradually shifting her moorings and before long throughout this broad land there will be no leader, trained in African Methodist schools, to lift up his hand, stay the drifting and the old ship will float out upon the broad sea and become lost to the faith of the fathers. There are several of the race churches which are less defective than the A. M. E. church in regard to a school for training preachers, but all are defective. It may be that the specific work of colored churches is nearing completion and that Providence intend to use other agencies. I cannot believe this. In beginning a school of correspondence for the preachers of his district Bishop Derrick has marked out a new line. This line of effort, if continued, will elevate the present ministry and will create a demand for better facilities for instructing candidates for this high calling. It Bishop Lee but become convinced in his own mind of the needs of the hour, he is the truest successor of Bishop Payne.

Bishop Payne was devoted to almost one idea "an educated ministry." Bishop Lee is narrow and intense. All earnest men are narrow when once they throw themselves with a project. Let Bishop Lee once become decided to have a theological school in the place of what now drains the resources of Wilberforce and I will venture to assert that while the present Wilberforce withers and dies a new and nobler Wilberforce will arise in its place. Let Prof. Washington, Prof. Council and the scores of others at the South train our boys and girls along secular lines, let the open doors of the splendid schools of the North be entered by our youths of that section and let Wilberforce be the mother of an educated ministry. Let other schools make carpenters, dressmakers, and teachers, but let Wilberforce make preachers. There was a time when the church had to do it all, that time has past. I know that it would be a hardship upon those who have so long lived off of Wilberforce to suddenly be forced to earn a living elsewhere, but the church has suffered long enough to please a few.

Those who are as wise as Prof. Shorter will imitate his shrewd example and get under the wing of the Normal. The Normal is a fixture, the state owns land and building. The trustee board is undenominational. The Normal is a state institution and beyond the fact that it is at Wilberforce, it has no special or vital relations to the A. M. E. church, Year after year the facts have been glossed over until this child of the church has become the ward of the state. The trustee board takes its advice from the dear Prof. Shorter and a few others, and has been an unconscious to work out the will of those who were shrewd. The next trustee board would act wisely if it would be guided by the voice of the bishops. But this article has become too long. I have only mooted in a discussive way two of the special defects of the Afro-American churches. I have simply tried to show that our leaders do not as a rule give proper regard to the facts of the present. It will remain for others who have more opportunity to study and understand our times to go to greater lengths with the lines of thought which I may have suggested. The questions mentioned call for the clearest vision, the broadest thought and the best manhood of our race. The ambitious man is unfit to deal with great questions, the ignorant man is incapable and the egotist is unwilling. The hasty deductions by impulsive writers who reason from narrow generalizations and scanty data can throw no light on the questions at issue.

Those who seek to say popular things and pave the way to the goal of their ambition are utterly disqualified to speak. These are sacred questions and should be investigated, discussed and determined by those who can lay aside all selfish interests, all personal feeling and bring to the task honest and open minds and a heart that holds duty as above all else. So far as the problems relate to the A. M. E. church we may look to the fearless Gaines, the astute Arnett, the honest Lee, the farsighted Derrick, the broad-minded Grant and many others whose lives have been laid upon the altar, to my humble part is simply to bring the matter into the arena of public discussion, and to act as the tiny pin that picks the great leaders into speech and quickens them to action. J. M. Henderson, M. D.,

82 Vanderbilt Avenue, Brooklyn.

HOW TO PROMOTE SOCIETY.

Concluded from First Page.

contrast between the true standard and the false, and to furnish a fruitful text for social reformers.

What is the scientific class line? It is of easy determination, if not of easy application. It is grounded in the supreme law of affinity, moral and intellectual kindredness of soul community of interests, similarity of ideals, sympathetic relationships in the various avenues of activity—in a word, personal congeniality. These form the germinal principles of the only logical and enduring basis for inter-racial classes. No finite law is necessary. Legislation in such delicate matters is often productive of fatal antagonisms. Just let the man alone, and the lines will develope from purely natural causes. To paraphase a well-worn aphorism, "Time the great leveler" is the architect of the Negroes social future. I recognize the powerful influence of local sentiment and personal predilection in modifying and oftimes nullifying the broad principles just laid down. Customs vary with environment, but general laws apply everywhere. It is natural that an affinity should exist among people of means, and who have wide opportunities for culture, education and the participation in the more expensive pleasures. The degree of development usually necessary to the following learned professions, the skilled trades or commercial pursuits, calls for taste, inclinations and ideals not in consonance with those popularly assigned to the day laborer, waiting man—the hostler, if you please, Consequently, in proportion as the race develops its intellectual and material resources—in proportion as we acquire education and wealth, will there be a drawing apart of classes and the line of demarkation will be more and more apparant. This process is natural—consistent evolution. It cannot be forced; it cannot be checked. "The child in school—the race in school. No more no less."

[CONTINUED NEXT WEEK.]

College Doings and Notes.

Normal, Ala., Special.

Our first school month has just closed. Examinations were held in all the classes on the 30th, and our students did well in all departments. The Senior class now numbers thirty-five. Most of the Seniors made general averages of not less than 85 per cent. and several over 95 per cent; only one, however, reached 100 per cent. On the 22d, ult., our choir tock part in a musicle contest at Decatur, Ala. The prize to be awarded was a valuable silver communion set. Normal feels no little pride in being the winner, and our school appreciates the untiring service of our chorister, Miss H. M. Fayette. Robt. Derrick, now in charge of the grounds, was married to Miss Bessie Harris, of Birmingham, Ala., on the 24th ult. Our President has made several flying trips to neighboring towns, encouraging the development of better homes, and planning ways and means for assisting worthy boys and girls in obtaining an education, and attaining to a more splendid manhood and womanhood. Normal is honored with another native African. Edward Mayfield Boyle, from Freetown, Sierre Leone, has been enrolled in our middle year class, which means by faithful application to study and by earnest effort, he will finish our normal course next year. Mr. Boyle is a young man of considerable general knowledge, and is very observant and thoughtful. Our school orchestra, under the direction of A. W. Lebor, furnishes us with classicle music daily and sacred music on the Sabbath. One of the most pleasant sights at Normal is the large number of students marching in line every morning, headed by our brass band, on their way to the school room. Our Sunday service is not among the least attractive features of the school. Rev. Imes, our Chaplain, is an excellent preacher and is an enthusiastic christian, and always gives us food for thought during the days that follow each Sabbath.

Personal Mention.

Coldwell, Tenn., Special.

Mrs. Susie Maupine and Mrs. Leathia Blackman were the guests of Mrs. Millie Garner Saturday the 10th. Mrs. Cinda Daniel after spending several weeks with her mother. Mr. Enick Hodge has bought a very fine organ. Mrs. Eliza Davidson and Mrs. Tenna McGrew are on the sick list Mr. Horace Daniel of St. Mark is visiting his mother, Mrs. M. W. Phillips. Mr. James Narwell gave a grand social entertainment at his residence the 9th. Miss Carline Fugitt is better. Mr. Louis Cannon has returned from Bonaqua Springs. Mr. Willie and George Moore will be home soon. Mrs. Matilda Phillips was the guest of Martha Cannon Saturday the 9th. Mr. H. T. White was called home recently on the account of the death of his grandmother, Mrs. Martha Moore, who died the 1st.

Social Events—Memorial.

Hamilton, O., Special.

The memorial services of the late Phillip Tarry who was shot at Chicago, will be held next Sunday at 2:30 p. m. Mrs. Thomas Sampson entertained a number of friends Friday evening in honor of her mother, Mrs. Fry, of Jessimo county Kentucky. Miss Nellie Tarry, a graduate of the class of '96, of the Hamilton high school is attending school at Wilberforce University. Mr. Walker Jackson who was formerly a Hamilton boy is visiting friends in this city. Mrs. L. D. Hazard gave a 12 o'clock dinner Saturday. Those present were Mrs. Dora Davidson, Mrs. Dickerson, Mrs. Fry and Mrs. Thomas Sampson. Mrs. Dickerson left Tuesday for Steubenville, O. Mr. H. Conway spent Sunday in Cincinnati. Mr. and Mrs. C. Conway entertertained friends Thursday evening in honor of their third wedding anniversary.

Opening of Fisk University.

Nashville, Tenn., Special.

Fisk University opened Sept. 21st with 145 scholars. It now has nearly 300. The prospect this year is regarded by the officers, very bright. New students are coming daily. Mrs. Lucy Pinney, a graduate from the Emerson School of Oratory, at Boston, and Mr. Warren Gookin Watterman, a graduate of Yale College, have been added to the faculty list. A musical and dramatical entertainment was given in the Fisk Memorial chapel last Friday by Mrs. Lucy Pinney. A large audience was present to witness the opening exercises of the year. The Mozart society has forty-five members. The number is to be greatly increased in the near future. The first issue of the Fisk Herald for the school year appeared on the 10th; John W. Pettus, class '97, is editor-in-cheif and John M. Gandy, class '98, business manager. Edgar Webber is reporter for the Nashville American, Prof. H. H. Wright for the Nashville Banner and W. Atlas Cocolough for the Nashville Sun. The above mentioned papers are dailies. A game of base ball was played between Fisk University and Meharry Medical college teams on the Fisk campus, on the 10th inst. The score was 13 to 3 in favor of Fisk. Appropriate resolutions of condolonce were passed by the Excelsior literary club upon the death of Messrs. J. J. Meek and S. B. Ogburn

An Enterprising Citizen.

Little Rock, Ark., Special.

Lonney Clayton, the jockey of our city, is building a $25,000 brick store corner Vine and and Newton avenue, North Little Rock, and has completed his $6,000 home, which is the finest on that side of the river. He will start soon on his $8,000 feed store near Vine street. Mrs. C. G. Dortch will soon arrive home after a five months visit in Nashville, Tenn., with her parents and friends, with a beautiful little Martha May McKinley Dortch.

Opening of Payne Seminary.

Wilberforce, O., Special.

Payne Theological Seminary was opened at 9 a. m., Tuesday, the 6th inst., under very favorable circumstances. Dr. J. G. Mitchell, D. D., LL. D., called the meeting to order and announced the 3d chapter of Proverbs as the scripture lesson, which was read responsively. Prof. G. T. Woodson then led in singing, following which Dr. Mitchell offered prayer. President S. T. Mitchell, of the University, being introduced by the Dean, made some very appropriate and beautiful remarks. After President Mitchell had concluded his remarks, the Dean began the classification of students. After the Doctor had classified the students, he instructed them in the way they should conduct themselves as christian ministers The race feels proud of such institutions as Payne Theological Seminary. President Mitchell is a man that has devoted a long life to the exclusive service of Christ, and many beautiful and costly churches bedeck our country today are monuments to his christian zeal. The profound scholar, pious gentleman, Prof. W. S. Scarbarough, A. M., LL. D., Ph. D., needs no introduction to the literary world. His wonderful intellectual ability has caused him to be sought after in all parts of the land.

Welcomed to their Church.

Kokomo, Ind., Special.

Amid a profusion of flowers and handsome decorations, Rev. and Mrs. Ratliff were welcomed to their new charge by the members of the A. M. E. church, on Wednesday night, the 22d, ult. Rev. Dr. Parr, of Grace M. E. church, acted as Master of Ceremonies in a most cheerful and good natured manner. Rev. H. S. James, of United Brethren church, spoke in behalf of the churches of the city, welcoming the new pastor. Rev. M. S. Marlle, P. E. of the M. E church, spoke at length, welcoming the pastor in behalf of the district. Dr. S. A. Elbert, of Indianapolis, who has known Rev. and Mrs. Ratliff for twenty-five years, spoke of the many good qualities and works pertaining to them. The choir, under the leadership of Prof. R. A. Brown, rendered several excellent selections during the evening. The colored quartette of the "In Mizzouri" company, gave a pleasing selection. Kokomo is justly proud of its new pastor.

Water Valley News.

Water Valley, Miss., Special.

We have in our vicinity three churches, C. M. E., Rev. Nicholas, pastor; A. M. E., Rev. Thurman, pastor; Baptist, Rev. Bell, pastor. We have one school, one blacksmith, one restaurant, two groceries, one barber shop, one lunch counter and pool room. Among the secret orders we have the Masonic, Odd Fellows, K. of P. and K. of H. The C. M. E. church had a grand rally on the 29th, ult., and the collection was $120.46. Thomas Gaits left for school at Knoxville, Tenn. Mrs. Anna Frost, of Canton, is the guest of Mr. and Mrs. Martin. Will Anderson and Henry Red have been on the sick list for some time, but are out again. Look out Mr. J. W., the boys are after you about the surprise party last Monday night. Edward Jones has been quite ill, but is convalescent.

A MOCK CONGRESS.

A Successful Young Physcian—Personal Mention.

Cincinnati, O., Special.

The Nation Progressive League is still making rapid progress with Hon. J. F. Beason at its head. He is equal to the emergency. Zion literary on Monday evening Oct. 5th was largely attended. The attraction was a mock congress with Hon, R. C. O. Benjamin speaker of the house. A bill on womans sufferage, introduced by Hon. G. L. Coleman. Rev. J. F. Moreland, founder of the St. John's A. M. E. Zion church, this city, but now preaching at Mobile, Ala., was in the city on Sunday visiting his family at 929 Mound street, returned Monday evening. Dr. G. G. Anderson of 638 Broadway is making a grand success as a physician. Mrs. Florence Crittenden of 314 Perry street is on the sick list. Mrs. L. A. Parham of 929 Mound street is up again and doing well. Mr. Ben McWilliams of Walnut Hill will leave this week for Richmond, Va., to take up his studies at the Richmond Theological Seminary. Rev. Joseph Wilson of the Union Baptist church has received his credentials as a full fledged minister A delightful entertainment was tendered Messrs. James Clark jr., and Lawrence Chenault by their young friends in the Douglass League. Rev. Perkins of New Richmond, O., was in the city last Sunday and preached Sunday evening at Zion Baptist church. Mr. and Mrs. Vance of 424 W. Eight street gave a complimentary entertainment Thursday evening to Rev. and Mrs. James M. Gilmere, previous to their departure for Springfield, O., where the elder has been assumed a charge. Prof. Joseph Lee on behalf of a number of members of the church presented the pastor a beautiful writing desk and tea service.

COLLEGE HILL NOTES.

Rev. R. Campbell of the St. Paul Baptist church College preached last Sunday morning. The Sunday school will give a sacred concert on Sunday afternoon; at three o'clock an address will be delivered by Mr. G. L. Coleman, subject "The Relation of the Parent to the Sunday schools. Miss Lena Long who made an extended visit to Chicago has returned highly elated with her trip.

Personals—A Political Event.

Columbus, O., Special.

Wm. Neson, of Lancaster, is in the city. H. Williams, of the West-side, died recently. Mrs. Allison, of Noble st. is ill. Mrs. Fannie Johnson, of the East-end, recovered $700 damages from Daniels & Co., for false arrest. Chas. Garnes, the Main street contractor, house was burglarized recently. Farley & Day have opened a general repair and paint shop on Champion avenue. Dean House arrivals: Miss Bettie Burk, and Alice Murray, Charleston, W. Va.; Winston Houge, Danville, Ky.; Rev. A. Allison, Norwalk; S. B. Maguire, A. C. Strong, Chicago, Ill.; Jas. Lewis, Baltimore, Md.; and W. B. Sunbo, of Cleveland. Mrs. Nannie Patterson is visiting her mother at Lancaster.

The Afro-American League which was recently organized here had a large political parade last Thursday night. Headed by the K. of P. band the committee on reception, in carriages, followed by the speakers, Mr. I. V. Bryant and Rev. W. T. Maxwell, Guards of honor, the Columbus bicycle club, fifty strong; the uniformed Bliss club with a drum corps, two hundred and fifty; the B. Evans club, two hundred; the West-side Workingmen's club, two hundred and fifty; the Charles Sumner club, three hundred and fifty; East-end McKinley club, two hundred; the second division headed by the Columbus Coachmen club in uniform, one hundred and fifty; the Malleable Iron works' storming club, two hundred; the North side Pioneer club, two hundred; young mens' first voter's club, with a hundred and fifty members in line. After parading the principal streets thence to the city hall, where the President of the league J. J. Lee, after a campaign song by the famous Bliss Glee Club, under the leadership of Robt. Allen, in a neat speech introduced I. V. Bryant, who spoke to points at issue in an able manner, followed by Rev. W. T. Maxwell, Rev. Johnson and others.

Church News—Personals.

Wheatley, Ark., Special.

Rev. Watson spent Sunday in the country. Oscar King has returned home. Miss Annie B. Fitzpatrick, A. E. McDonald and Mrs. Scott is attending the State Normal at Forest City. Miss M. J. McDonald is teaching school at Goodwin, Ark. Rev. Dotson, the evangelist, preached last Sunday night at St. Paul A. M. E. church. Prayer meeting every Wednesday night at Young's Chapel Baptist church.

Personal Mention.

Piqua, O., Special.

George Wilson and R. Delaney spent Sunday the 4th in Cincinnati. Miss Parson is visiting Mrs. Lowry. Miss Emma Gross is very sick. Miss Daisy Boone of Van Wert, O., was the guest of Miss Vera Kendale recently. Mr. Albert Boone of Van Wert, O., was in the city several days. Union services of the A. M. E. church and the Park avenue Baptist church were held Sunday. The colored band played for the Republican meeting Monday evening. Mr. Lewis Pettiford spent several days in Kentucky last week.

American Fruit Co.

Readers of The Freeman will find an interesting advertisment of the American Fruit Co., in another column of this issue. This company owns a valuable piece of property in Houston county, Georgia, with 160,000 earliest growing fruit trees and is composed entirely of northern investors in Indianapolis and vicinity. They invite our colored friends to join with them. Shares are $100 each, but are now sold for only $78 each; payable fifty cents a week or as you choose to pay. After payment of $35 the earnings of the company can pay out balance, if members prefer, costing a trifle more. Nearly a million dollars is now invested in this particular location. Over 2,000 colored people find renuerative employment among the orchards. Three railroads for shipping facilities, three canning companies, saw mills, crate factory and the company's orchard is within two miles of Perry, county seat, five miles of Ft. Valley and Marshallville, all prosperous towns. A neat illustrated book is given free to all at the office of American Fruit Co., room 3, 36 West Washington street. The company is offering a very safe and highly profitable investment. They ship all their fruit direct to New York, Boston and the eastern cities.

MRS. MATTIE WILLIAMS,
(The Popular Restaurant Keeper.)
—IS LOCATED AT—
66 INDIANA AVENUE 66
Should you desire a FIRST-CLASS MEAL and fine service call on her.

No Charge for Embalming.
No charge for embalming unless the body is preserved. Why have your friends unfit to be seen on the day of the funeral?—Flanner & Buchanan.

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Shoes at Rock Bottom Prices. Courteous treatment to all.

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Good, First-class
GROCERIES
AT LOWEST PRICES CALL AT
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OFFICE—MARION BLOCK,
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OFFICE HOURS { 8 to 12 a. m. every day. 2 to 5:30 p. m. except Sunday.

Office Phone 898.
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PHYSICIAN AND SURGEON.
OFFICE HOURS: 7 to 9 a. m. 12 to 3 p. m. 6 to 8 p. m. Office 47½ S. Ill. St.
Residence 682 N. Ill. St. Indianapolis.
Dr. Frederick Falk desires to announce that he has opened an office at the above location, where he will be pleased to meet his friends and patients. He is thoroughly equipped for the successful treatment of all MEDICAL and SURGICAL DISEASES.

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Taylor&Schneider,
MERCHANT TAILORS.
FORMERELY WITH R. R. MILES.
Are now located at 22 West Circle St.

BICYCLE EXCHANGE,
LOUIS J. DAVIS, Proprietor.
Bicyles Bought, Sold and Repaired.
No. 8 N. West Street.

Now
Is your chance to get
Good Photos
While the rates are down—
Bennett's Best Cabinets Only $1 a Doz.
CALL AND SEE HIM.
38½ E. WASHINGTON STREET.

NEW VARIETY
MEN'S HEAVY ALL WOOL
SUITS, from the famous $5 line up. Elegant variety in fall and winter Overcoats $5 and up. Men's Pants, 75c up. Children's Suits, $1.00 up. Good variety of Hats, Caps, and Furnishings.
Globe Clothing Co.
S. W. Corner Washington and Deleware Streets....

THOS. MOORE,
—FIRST-CLASS—
Cutter and Tailor.
SUITS made to order, in the latest modern style.
Cleaning, repairing and dyeing. All work done to perfection; also Straw Hats cleaned and bleached, 15c; Soft and Stiff Hats cleaned and trimmed.
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Steam :-: Heating
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Sanitary Plumbers....
---And Gas Fitters.
Indianapolis, Ind. 91 N. Illinois St.
Telephone No. 910.

-: THIS WEEK :-
10c Dimities 7½c.
Ladies' $1.50 Oxford Ties 98c.
Ladies' $2.50 Dress shoes $1.75.
New line of Batiste and Lawns 5c.
Gilt and Silver Shirt Waist Sets 10c.
Best Print Shirt Waists 29c, the 50c kind.
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500 dozen Ladies All Silk Mits, the 25c grad this week 15c.
17 Styles in Ladies' black and tan Leather Belts, Tinsel Belts and White Kid Belts, choice at 25cts.
Maguire's Granger Store.
174-176 W. Washington Street.

Octavius V. Royall,
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Meals Served as Ordered.
Meals and Lunches at all Hours.
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For First-class Board by Week, Day, or Meal, also Neat Rooms call on
Mrs N. A Smothers
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—THE—
Hair Straightener Company
Manufactures an instrument that will at once remove the curls from the most stubborn hair without causing the least injury.
It is so simple in construction that a child can use it with
PERFECT SUCCESS.
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MONEY OF REDEMPTION

THE TRUE MEANING OF THE NEW PHRASE CLEARLY DEFINED.

An Argument Based on Solid Facts In Opposition to the Specious Theories Advocated by Champions of Free Coinage of Silver.

[By John B. Conner, of The Indiana Farmer.]

Most persons understand the importance of having a coin equally good in every commercial country in the world, as balances in trade between nations have to be paid with it. To make our other forms of money obligations good outside of our own country, we recognize the necessity for a sound basis held alike by other nations. This fortifies us in trade relations, though in good prosperous times we have smaller need for this money held good by all nations alike. But if we did not have it as a basis at other times, trade raids would be made on us by people of other nations which would wreck our industries. To illustrate: We have to use our war ships only once in a great while, but we have to keep warships, and the fact that we keep them is a warning to all comers that we are ready. We put millions into coast defenses, but we seldom have to use our coast guns, as the world knows they are there. The standing army is likewise a precaution for the common defense, but is little used. And so the knowledge of the commercial world that we have a basis of trade good the world over, is a defense of our commerce and industry, and yet in prosperous times we have to use but little of this world-standard money.

We have, as shown by the official statement of the secretary of the treasury in round numbers $600,000,000 of gold in this country as the basis of gold certificates, and greenback paper obligations to the amount of $425,245,016. Under the pledge of a law of congress to keep our currency all at a parity with gold, the government keeps a gold reserve of $100,000,000 as a redemption basis for the $346,681,016 of greenbacks. That is a little over three dollars to one. Turning to our more domestic currency, we find from the treasury statement that we have coined silver which is a full legal tender, to the amount of $503,334,173. Based upon this redemption money are the silver certificates, and other currency obligations amounting to $602,407,504. As this paper is payable in silver as "money of final redemption," it would appear that the burden of "final redemption" is both fairly distributed and in large abundance.

Now keeping these things in mind, consider some of the favorite expressions of our free coinage of silver friends, viz: That gold has appreciated in value because it has been made the only "money of redemption." Another form of expressing the same idea with them is, that gold has appreciated in value because it is "the only money of final redemption." These are new applications of plain enough words. Let us get right at the meaning of the word "redemption," and in this way find what it means. The standard dictionaries give these definitions: "The liberation of an estate from a mortgage;" and again, "Making payment." So, when a mortgage is paid off, that is final redemption of the promise to pay it. "Making payment" of any other obligation, such as taxes, store bills, notes given in the purchase of horses, or cattle, or harvesters, plows or anything else, is "final redemption" of the obligations. The money used in the payment of the mortgage notes, and all of the other obligations to pay was "money of redemption," or if you please, "money of final redemption" so far as the payment of these obligations were concerned. Has anyone refused to receive silver, or greenbacks, or national bank notes, or treasury notes, or silver certificates in payment of any of these domestic obligations? No, none have refused silver, for silver dollars are a legal tender for any amount and at a parity with gold, and so are greenbacks; and all other forms of our money are at a parity with gold and there is no motive for refusing any of them as "money of final redemption" in all these transactions. All such debts are finally redeemed, paid off, and the payers do not have to use a dollar of gold, nor pay an additional cent when using our other forms of money. And it is all "final." The debts will never rise up to plague the debtor again while he lives, nor stand against his estate when he is dead.

Now, our domestic trade amounts to $30,000,000,000 annually, and any and all forms of our money are received as "money of final redemption" for every dollar of the 30,000,000,000. All of this great volume of obligations stays paid whether silver or paper was used in payment, and not a cent more is required to pay it all because silver and paper instead of gold is used in payment.

But the smaller volume of the obligations of the people of this country, those made payable to people of other nations, as well as the interest on the bonds of the government held abroad, have to be paid in gold. But all these are insignificant in amount when compared with the $30,000,000,000 of home or domestic trade transaction, in which not a dollar of gold is required, as has been shown. Indeed, when our exports exceed all of our imports in amount sufficient to pay all of these personal and government obligations abroad, then not a dollar of gold has to be used, for in such years our "money of final redemption" in foreign transactions is our wheat, and pork, and lard, and beef and the other things exported, because life is more desirable than gold—the latter cannot be eaten, but the other things can. To illustrate this take the year 1879, or any other when our exports greatly exceeded our imports. In 1879 our foreign trade was very large, and yet our exports exceeded our imports by $264,661,666. And so we needed no gold as "money of final redemption" that year even in our foreign trade. It is a good thing, however, to keep some gold on hand, as occasionally (for instance in the last three or four years) it is needed.

And so it is seen that we have "money of final redemption," all equal in value with gold, to do nearly all the business of the country with, and therefore that the "burden of final payment" is not all unloaded on gold, and for these very plain reasons there has been nothing to cause the "appreciation of gold," and in fact it has not appreciated in value. On the contrary, the world's statistics of gold production show that the world's standard coin for the settlement of international bills and balances has kept pace both with the world's population and international trade, when the increased facilities for trade are considered. If the people suffer themselves to be misled by these cunning phrases and misapplication of words so far as to drive the country to silver monometallism by the free coinage road which Mexico traveled, then we shall see the "appreciation of gold," for it will go to a premium as it did in Mexico. The free coinage silver people are demanding the only possible thing that can "appreciate gold." And not half the worst result will be that of being compelled still to pay balances of trade abroad in gold, though we have to go into the market and buy it.

Although not a necessary part of the discussion of the topic in hand, yet I am tempted to suggest that the way to keep up the large balances of international trade in our favor is to so adjust our duties on imports as to manufacture at home from the raw materials the Almighty has planted here, to the extent of our needs, and not import them. This would both reduce the need of "money of final redemption" in international trade, and make us more independent and prosperous.

AN APPEAL TO REASON

WAGE EARNERS CANNOT AFFORD TO ENCOURAGE FREE SILVER.

"If Fifty Cents Will Buy as Much as a Dollar, What Is the Use of Making Fifty Cents Into a Dollar"—A Plain Sermon For Thoughtful Minds.

[Baltimore Sun (Dem.)]

The Sun has always tried to be and has been the paper of what Mr. Lincoln called the plain people—the people who constitute the bone and sinew of the country in peace, and who, in time of war, stand in the ranks and pay with their bodies. For this reason The Sun has, through its long career, opposed persons and political parties who endeavor in nation, state and municipality, to use the government for class or individual emolument. * * * *

The Sun cannot see that those conditions are to any large extent the product of the demonetization of silver in 1873, or that any adequate remedy can be found in its remonetization. On the contrary, it can but believe that the remonetization of silver on the ratio proposed will aggravate rather than mitigate the evils on which we have fallen.

Conceding for the argument all that is claimed by the silverites as to the effect of the "crime of 1873" in demonetizing silver, and that its remonetization will bring silver at the ratio of 16 to 1 to a parity with gold, where is the benefit to the salaried man and the wage-earner in town or country? Conceding that prices will then be advanced, is there any advantage in this to these classes? Are they not interested in low prices and not in high prices? Is not the same to almost an equal degree true of the farmer? The use of money is to buy. If 50 cents will buy as much as $1, what is the use of making the 50 cents into $1?

We are now looking at the economic effect of such legislation on the laboring man, and we confess we cannot see how any wage-earner or salaried man can discover any good for himself in the remonetization of silver at 16 to 1. We cannot see this if all follows that its friends claim will follow. But suppose it does not, and we believe it will not. Then wages and salaries will be paid in depreciated money, and by the enhancement of prices the purchasing power of these depreciated wages will be further reduced. We can see no other result for the wage-earner and salaried man.

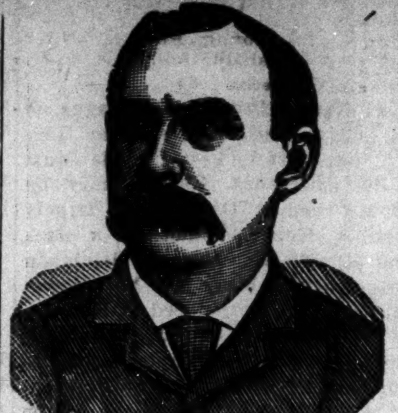
An artificial stimulus to business from the apparent rise in prices following such legislation would work itself out in a short time. When prices have been adjusted to the new money this stimulus would cease to exist and the situation would be wages not raised or, if raised, not rateably raised, and their purchasing power diminished. For the wage-earner this is all that we can see in the remonetization of silver at 16 to 1.

Believing this, we believe that we stand by the plain people when we resist this remonetization, and all the statistics and figures about the quantity of gold and silver in the world and the quantity of currency needed in this country do not conceal from our view this plain result of the remonetization of silver at 16 to 1.

Turning to the moral aspects of the question we believe that all men everywhere, and the plain people especially, are interested in the maintenance of the right. Here, again, if we concede that the "crime of 1873" was an immoral act in imposing on debtors burdens greater than they had assumed, how does the remonetization of silver and the cheapening of money at this time correct that act? That was nearly a generation ago. Most of the persons who participated in that "crime" are now dead. Senator Stewart is one of the few survivors. The debtors and creditors of that day are not the debtors and creditors of today. The vast mass of private obligations now existing have been incurred since that time, and indeed, within a few years. The corporation, national, state and municipal bonds then outstanding have, to an incalculable extent, passed into the hands of new purchasers, who paid gold value for them, and those since issued have been purchased at gold values.

Is it not crude and immoral and an act of bad faith to legislate for the payment of all debts in depreciated money? If, as some silverites contend, money will not be depreciated by remonetization of silver at 16 to 1, the debtor and creditor will stand in the same position they did before, and, so far as their relations are concerned, this whole agitation and the proposed legislation are for nothing. We are to go through the fire and come out where we went in.

To see the Democratic party in its platform abandon the cause of the plain man, the salaried man and the wage-earner and abandon the cause of individual, corporate, national, state and municipal good faith is a source of unmeasured regret to The Sun. But The Sun will not be deterred by this or anything else from advocating what it believes to be for the general public good. It will continue to stand by the plain man, the salaried man, the wage-earners and the farmer, even to the extent of fighting what it believes to be his delusions. It will try to protect him from himself as well as from his other enemies.



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Gives the names of dead and living friends tells who and when you will marry, also of business journeys, lawsuits, absent friends, health or anything you wish to know no matter what it is. He can call up your spirit friends and show them to you. Can make them rap all around the room. He asks no questions, don't ask you to write names for him. Don't try to pump you in any way, but tells you right off. He is thoroughly endorsed by leading spiritualists everywhere, received from them a gold medal and special license to practice his wonderful powers; credentials no one else can show, can give thousands of reference to both white and colored patrons. Twenty-five years' practice—seven in Brooklyn—will show you that he can do all he tells of. Can tell what business is best for you and where, how to win speedy marriage with the one you love. How to be successful in all your doings, in short, what is best to do. He succeeds when all others fail. Positive satisfaction or no pay. Call and see. You will find it lucky to consult this Christian gentleman. He has a medicine that will cure drunkenness, can be given patients not knowing it. Thousands through him are now

RICH, HAPPY AND SUCCESSFUL

with all their undertakings, while those who neglect his advice are still laboring against poverty. Through his perfect knowledge of chemistry he can impart to you a secret that will overcome your enemies and win you friends. His aid and advice has often been solicted; the result has always been the securing of speedy and happy marriages and all your wishes. In love affairs he never fails. He has the secret of winning the affections of the opposite sex.

It is the curse of Spiritualism that in all large cities there are a class of men and women who claim powers they do not possess. They have neither gifts, credentials, nor references. Surely the colored people are not so wanting ing in sense as to throw their time and money away on such. Dr. Shea refers to the Hon. Chas. Miller, capitalist, 2481 Atlantic Ave.; the Hon. Wm. Denmore, architect and builder, 47 Cleveland avenue, and Mr. Fred Lampe, grocer, 641 Fulton street, Brooklyn. All have known him for the past ten years. He gives a free test of his power to all. The doctor has practiced five years in New Orleans, St. Louis, Memphis, and Louisville; understands thoroughly the diseases, spells or influences the race is subject to. He has now and always had a large patronage from them.

PLEASE READ THE FOLLOWING:

Brooklyn, Aug. 15, 1891.—This is to certify that I came to New York from Albany. I was a stranger in a strange city, out of work and out of money. I had no luck in anything I undertook. What to do I did not know. A friend advised me to go and see Dr. Shea. I did. He told me the cause of my troubles; he took me in and treated me as a brother. Through him I got a good position that very week. I had been to others; they took my money and did me no good. I bless the day I first met Dr. Shea. I would advise all in bad luck, sick or in trouble to go to him at once.
Sincerely, Albert Ayers,
2937 Atlantic Ave.

Brooklyn, Aug. 15, 1891.—This letter is to certify that my husband had gone away and had been absent two years. I mourned for him night and day. I gave him up as dead. Hearing of the wonderful things Dr. Shea was doing I resolved to consult him. He told me that my husband was alive and well and where he was; told me he would come home and when. To my joy all of it came true. He is home now came back like one from the dead. I also wish to say that this month I lost $250. I am a poor woman and I was almost insane. I went to Dr. Shea and he told me I would find my money and to my intense joy I did find it as he told me. I thank God there is a man so gifted in our midst that can help people and tell them what to do. Sincerely, Mrs. Barrett,
121-23rd Street.

A SENSATION IN BROOKLYN—A MINISTER'S STATEMENT.

I wish to state that one of my parishoners was sick and in trouble for a long time, Mrs. Brown, 37 Gay street. No one seemed to understand her case. She had several doctors, but none of them seemed to know what was the matter. None could do her any good. It was my duty as her pastor to call and see her. Hearing of the wonderful work being done by Dr. Shea the last few years, I thought I would call and see him myself, I found him a sympathetic gentleman. He gave me a wonderful test of his powers; told me to send him a lock of patient's hair, which I did by her daughter. He told at one what was the matter and in a short time cured her sound and well. Her family had seemingly been under a cloud. Now all is changed. All are well and prosperous. I can truely and and heartily recommend Dr. Shea, to all those in sickness or distress of any kind, Rev. William Johnson, pastor Lebanon church, Brooklyn.

Dr. Shea can show thousands such as the above.

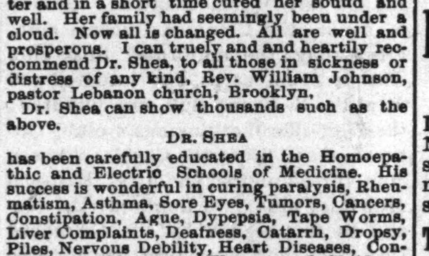
DR. SHEA

has been carefully educated in the Homoepathic and Electric Schools of Medicine. His success is wonderful in curing paralysis, Rheumatism, Asthma, Sore Eyes, Tumors, Cancers, Constipation, Ague, Dypepsia, Tape Worms, Liver Complaints, Deafness, Catarrh, Dropsy, Piles, Nervous Debility, Heart Diseases, Consumption, Diseases of Women and Children, Fits, Kidney Disease, and all strange mysterious diseases which others don't understand. All diseases, no matter what they be. Nothing but honorable treatment. He can and will honestly tell you if you can be cured. Has all new remedies and new success. Has an ample experience in public hospital and private clinics. No trifling with human life. Call at once. Do not delay. Diplomas hang in parlors. Is a registered physician. A new remedy for rheumatism just discovered not a linament. Hopeless cases and those that others cannot cure solicited to call. Fat folks thin, the childless made parents. All letters must contain $1.00, two stamps, age, lock of hair. Charges for medical treatment only. Mention this paper.

651 Fulton street, Brooklyn, N. Y.

Wonderful Discovery

CURLY HAIR MADE STRAIGHT BY



TAKEN FROM LIFE.
BEFORE AND AFTER TREATMENT.

OZONIZED OX MARROW

(COPYRIGHT BY BUCK & RAYNER, CHICAGO.)

This wonderful hair pomade is the only safe preparation in the world that makes kinky hair straight as shown above. It renders the hair soft, pliable and glossy, and by nourishing the roots imparts new life and vigor. Elegantly perfumed. Ozonized Ox Marrow is manufactured only by Buck & Rayner, the well known druggists of Chicago. Their reputation is a guarantee that it is **perfectly pure and harmless.** Beware of imitations. See that their name is blown in the bottle. Thousands who have used the genuine Ozonized Ox Marrow testify to its never failing merits. Full directions with every bottle. Price only 50 cents per bottle. Sold by druggists. If your druggist does not keep it, we will send you 3 bottles for $1.25 or 6 for $2.50. Always inclose a post office money order, as we do not send goods C. O. D. Write your address and name plainly. Address

BUCK & RAYNER,
STATE AND MADISON STS., CHICAGO.

SPIRIT OF FLOWERS. SWEET EGLANTINE! QUEEN OF HAIR LOTIONS.

Like Old Gold . .

It is beautiful; LIKE THE DIAMOND, it is BRILLIANT where others are dull; like MOTHER'S LOVE, it never disappoints you.

SWEET EGLANTINE!

This unapproachable HAIR DRESSING, DANDRUFF ERADICATOR and SCALP HEALER, now for the FIRST TIME announced for sale in America, has been for ages the sole secret and property of the ROYAL FAMILY and NOBILITY OF MADAGASCAR, those fine-featured members of the dark-skinned races of the earth, whose luxuriant hair (note Queen Ranavolona) has for centuries given them an unique standing among the races made famous by Byron's beautiful description of "The Land of the East."

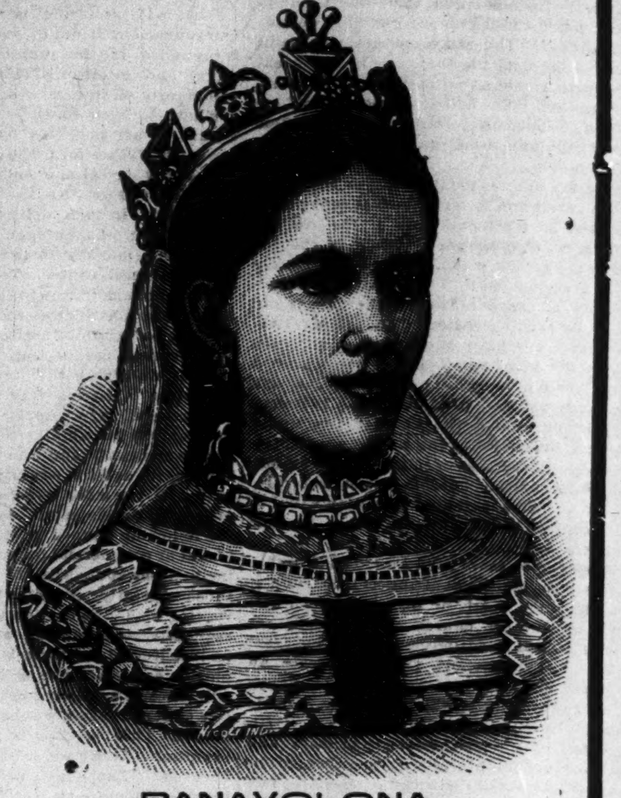
At great expense and much trouble it is now for the first time placed within the reach of the citizens of America. If you desire to dress your hair as you have *often wished you might;* if you are *troubled with dandruff,* with an *itching scalp,* feverish and *blotched* with a *dry substance resembling scales;* have you tender spots on your scalp; is *your hair stubborn, bristly;* does it *curl and draw up* despite the efforts of *brush, comb and elbow grease* to make it *pliable, soft* and *glossy;* is it of a *dull, dead color,* lusterless, lifeless; can't you curl it if you desire, or brush it straight when you are anxious to do so; in a word, do you desire

The Richest and Best Hairdressing on Earth?

—THEN SEND FOR—

EGLANTINE!

SWEET EGLANTINE!
BRIGHT EGLANTINE!
FAIR EGLANTINE!
RICH EGLANTINE!
BEST EGLANTINE!
TRUE EGLANTINE!
PURE EGLANTINE!



RANAVOLONA,
QUEEN OF MADAGASCAR.

THE LAND OF THE EAST.

"Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime?
Where the rage of the vulture, the love of the turtle,
Now melt into sorrow, now madden to crime?
Know ye the land of the cedar and vine,
Where the flowers ever blossom, the beams ever shine;
Where the light wings of zephyr, oppress'd with perfume,
Wax faint o'er the gardens of Gul in her bloom;
Where the citron and olive are fairest of fruit,
And the voice of the nightingale never is mute;
Where the tints of the earth, and the hues of the sky,
In color though varied, in beauty may vie,
And the purple of ocean is deepest in dye;
Where the virgins are soft as the roses they twine,
And all save the spirit of man is divine?
'Tis the clime of the East; 'tis the land of the Sun—"
The home of the brave, and SWEET EGLANTINE!

ONE TRIAL IS SUFFICIENT! HAS NO RIVALS! STANDS ALONE!

PRICES—One Bottle, 50 cents; Three Bottles, $1.25; Six Bottles, $2.50. No GOODS SENT C. O. D. Address all orders

HAIR CULTURIST MANUFACTURING CO.
128 WEST VERMONT STREET, - - - - - - INDIANAPOLIS, IND., U. S. A.

Send money by Money Order, Registered Letter, or Express. Stamps taken.

CAUTION—SWEET EGLANTINE is manufactured and sold in America solely by the HAIR CULTURIST MANUFACTURING COMPANY. Any representation to the contrary is *unauthorized,* and the culprits once detected will be *handled* by the law.

Normal and Agricultural Institute, Hampton, Va.

—ARMSTRONG & SLATER—

MEMORIAL TRADE SCHOOL.

A new trade school building to cost, with equipment, $40,000, is to be erected and opened in October, '96. Bricklaying, Carpentry, Blacksmithing, Painting, Wheelwrighting and Machinist trades. Board, room and washing, $10 per month. No charge for tuition. For further information and trade circular apply to

H. B. Frissel, Principal, Hampton, Virginia.

—THE GREAT—

Madagascan Improved Hair GROWER

Leaves no bad effects behind after use. No danger of an injured scalp. Instead of weakening, it strengthens and nourishes the roots of the hair, thus insuring rapid growth of the hair.

The Madagascan Improved Hair Grower

Will cause the hair to grow where there is none; thick hair when thin; long hair when short, and causes hair to grow on the temples. Cures all scalp diseases. One trial is sufficient. It will vindicate at once and complete the highest expectations of its wonderful qualities. Nothing beginning to equal it in real efficacy in all the merits claimed for it, has ever been offered to the American people until now. No lady or gentleman having use for such a remedy, harmless but great, need not be without it.

Price, sent to any address, $1.00 per bottle; three bottles, $2.50; six bottles, $5.00. Address all orders to the

Hair Culturst Manufacturing Co.
128 W. Vermont St.,
INDIANAPOLIS, - - INDIANA.

No goods sent C. O. D. Send by money order, registered letter or express. Stamps taken.

THE MEDICAL SCHOOL
OF THE NEW
ORLEANS UNIVERSITY ADMITS
Men and Women of all Races.

$30. Seventh Year, opens Sept., 16th.

Well Equipped, Thorough Instruction.

Address 1566 Canal Street.
NEW ORLEANS, - - - LOUISIANA

High Arm

Warranted Ten Years.

TRY IT FREE

for 30 days in your own home and save $10 to $25. No money in advance.
$60 Kenwood Machine for $22.00
$50 Arlington Machine for $19.50
Singers (Made by us) $8, $11.50, $15 and 27 other styles. All attachments FREE. We pay freight. Buy from factory. Save agents large profits. Over 100,000 in use. Catalogue and testimonials Free. Write at once. Address (in full), CASH BUYERS' UNION
158-164 West Van Buren St., B-170 Chicago, Ills.

Mention The Freeman.

INVINCIBLE HATCHER CO.

$10 Hatcher. SPRINGFIELD, OHIO. $5 Brooder.

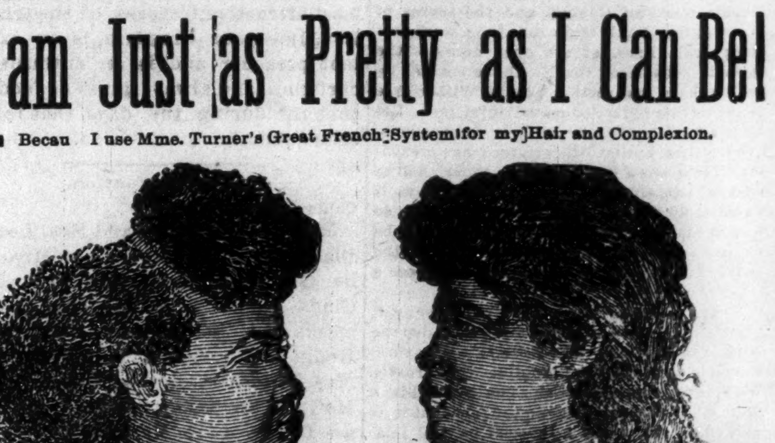
For the Beginner, The Amateur, The Person of Limited Means.

Send two stamps for Catalogue No. 21. An outfit for $15.00. Hatcher & Brooder, separate machines.

These are our low priced machines, but we give all the guaranty that we place on higher priced ones.

I am Just as Pretty as I Can Be!

Becau I use Mme. Turner's Great French System for my Hair and Complexion.



BEFORE AFTER

These cuts were taken from one of her customers whose hair was changed as you see in one treatment.

SOFT, STRAIGHT and GLOSSY HAIR

I straighten my hair with Cheveline because I don't have to use hot irons, and I can wash my hair and the straightening appears as natural as if born with it. For proof, send a piece of your hair and 10 cents for sample of her work. Cheveline is put up in two sizes, $10.00 and $5.00, with full instructions.

Madame Turner's Mystic Pomade,

Will straighten your hair beautifully, but not as lasting as Cheveline. It is also excellent for dressing children's hair. Price 50 cents per bottle.

Medicated Hair Grower Is what I used when my hair was thin and falling out on the temples, and I was also turning gray; but Mme. Turner's Medicated Hair Grower stopped it all. Price $1.00 per bottle.

Mme. Turner's Mystic Face Bleach Beats everything I ever used. I used to have black heads, liver spots, freckles and wrinkles. The Bleach and her Medicated Skin Soap have made me about two shades fairer, and gives me a lovely complexion. Mystic Face Bleach, price $1.00 per bottle. Mystic Skin and Scalp Soap, price 25 cents per cake, three cakes for 60 cents. If you take the agency you can earn from $4 to $6 a day. If you straighten your hair with irons, Mme. Turner has the best I ever saw. Send all money by post office order, bank draft or express. No goods C. O. D.

M. C. TURNER,
3112 CRONDELET ST.; NEW ORLEANS.

Mention The Freeman.

WORD FROM MEXICO

REV. W. H. SLOAN WRITES CONCERNING HIS OBSERVATIONS.

His Impressions on the Free Silver Question, the Result of Personal Contact With Such a Policy, Ought to Point a Moral For United States Citizens.

The following letter explains plainly the effects of free silver in Mexico. The writer, Dr. William H. Sloan, is superintendent of Baptist missions in Mexico, under the American Baptist Home Mission society. Dr. Sloan has lived in Mexico several years, at present being on his second residence. He is a personal friend and an admirer of President Diaz. A few years ago he was pastor of the First Baptist church of Toledo, and is well known in Ohio:

THIRD HUMBOLDT AVENUE, NO. 515,
CITY OF MEXICO, Mex., Aug. 28, 1896.

MY DEAR SIR—Your kind letter of Aug. 19 reached me a few days ago, on my return from a missionary trip in the state of Vera Cruz, and it interested me greatly in the details it gave as to some of my old friends. This is certainly a world of change, and one of surprises. Among the greatest of surprises is that of politics as you are now having them in the United States. You seem to be having them bad. I hope you will not have them as bad as we do here, at least I hope they will not leave so many lifelong scars and impoverish your blood, and perhaps make you wish you never had been exposed to the thing.

You ask me to give a few of my impressions on money matters in the republic of Mexico and the conditions of affairs here where free silver is all the rage and gold has been driven out of circulation. You probably know that this is a large subject, that I am not a man given to much politics, and that I am very busy. For these and other reasons I must be brief in my reply, giving you to understand that I tell you simply what I have seen in every day experience, as a result of seven years' experience among the people, and I do not, and will not, theorize. There are silver enthusiasts in Mexico who see things differently, or at least they have a different interpretation of them, and one or two English printed dailies among them. But these are so lukewarm in their support of free silver that one cannot help believing that they advocate it mainly because they live in the country and do not wish to fly in the face of the old traditions of the people among whom they live and earn their livelihood. As an American merchant once said to my wife, when she expressed great surprise at the enormous prices charged for imported goods: "You know we are not down here for our health."

Now what are a few of the facts about Mexico, with reference to her so-called prosperity on a silver basis? Simply this, the rich are very rich and the poor are very poor. And the latter class embrace nearly all the artisan and working classes of the country.

Americans are beginning to learn that in the republic of Mexico they have a powerful and promising neighbor. But it is no place for a laboring man, nor for a young man on a salary (unless it be assured to him before he comes), but it is for the man who has capital and is seeking for investment, hoping to increase his capital by taking advantage of the cheap labor of the country, for the daily laborer must toil for a pittance that almost merits the appellation of starvation wages. I will presently give you a few figures.

During the last 20 years Mexico has seen more prosperity than at any time in her previous history, but this prosperity is not due to the fact that she is on a silver basis. She has always been on a silver basis, and she has always been poor, except as to mine owners and the proprietors of the great estates. Her present prosperity is due entirely to the fact that she has had under President Porfirio Diaz a stable government, that the period of revolutions has passed away, and that the government offers inducements to American and English capitalists to invest funds here in the building of railroads, the opening up of coffee lands, the development of mines, cultivation of sugar, cotton, tobacco, rubber, vanilla, henequin, and scores of other products that are cheaply produced because labor is cheap. Thus money calls to itself money at the expense of the laborer. The vast production of silver seems to add nothing to the laboring man, for his wages remain substantially the same, notwithstanding the large influx of new capital.

An American dollar in Mexico at this writing is worth $1.90 in Mexican silver; in other words, one Mexican dollar is worth about 51 cents in American money, although it has more silver in it than the American dollar has. I believe this cheapness of silver is due to its enormous production. Immense quantities are brought to the Mexican mints to be coined, the owner of the bullion paying about 4 cents for the coinage of each dollar, and of course profiting by the added value supposed to be placed upon it by the government's stamp. Day by day the silver is cheapened, but wages are not raised, the price of the necessities of life steadily increase, house rent becomes dearer, and the poverty of the people becomes distressing beyond description. Let me give you a few figures drawn from the daily life of the people. You know I am not a newspaper correspondent nor an editor, seated in my comfortable sanctum and theorizing upon this subject. For years I have seen these people in their homes, I know the wages they get, the food they eat (for I have eaten with them), their appeals for better wages, the destitute condition of their squalid homes, and I know that their life is cheerless and almost hopeless. If free silver could have made any people prosperous and contented, it should have done this with the Mexicans. But it has been a blessing only to the capitalist who could buy silver with gold, and who has enriched himself at the expense of the laborer.

The daily wages of a skilled mechanic is about $1 (51 cents in American money). Under favorable circumstances he may get $1.25, and I know of a few, extra men, who in government shops and in railway service get $1.50 (about 80 cents in American money.) Occasionally, where men go away from their families, or the work may require peculiar skill, or the employers are unusually liberal, a slightly higher figure will be paid. But the average is about $1, and the large majority of Mexican blacksmiths, carpenters, tailors and other artisans receive only 75 cents per day, or 39 cents in American money. In my remaining figures, to avoid repetition, I will give the amounts in United States, or "sound" money. A policeman gets 51 cents per day, a common laborer from 18 to 30 cents, postalcarriers get from $6 to $15 per month, and clerks from $16 to $20 per month. House rent here for the poorest laborer is from $1.50 to $3 per month, gold of course. He must live on beans and corncakes, often without a table to eat from, almost always with no bed for himself and family except a mat upon the floor, with no furniture in the one room of his house except perhaps a little box that serves for a trunk, one suit of clothes for himself and one for his wife, and a piece of suit for each child, and of children there are usually a plenty.

At night each one must sleep in the clothes worn during the day, unless indeed fortune has been kinder than is usually the case. Of course there are exceptions, and frugality, industry and tidiness, backed by sobriety and diligence, have overcome even the curse of poverty, and the family will be found in comparative comfort. But the statements that are being published as to the Mexican laborer building himself a home you may set down as unmitigated bosh. In a few places men who are working land on shares are allowed a little corner somewhere where they can erect an adobe or a bamboo hut, in which they crowd their families, and sometimes all their relatives with them; but to say that the time has come when the laboring classes of Mexico are supplying themselves with homes is simply nonsense, in addition to being false.

Mexico was once rich. It was when the Spanish invader came in, in 1519, and found the people engaged in the tillage of the soil. There were a few silver mines, and they were worked to a slight extent. The Spaniard wanted silver, and he wanted it badly. Neither the Moors nor Spaniard ever took kindly to gold. And in 1519 and the succeeding years the Spaniard needed silver with which to carry on his European wars, especially with the people of the Netherlands. The Mexicans were taken from their fields and put to work in the mines, and the economic condition of the country was changed. Some of the lands then abandoned have not been touched since, and the independent spirit of the tiller of the soil was broken—broken on the wheel of silver. The nation became a race of delvers after silver. For 350 years silver has flowed forth in an uninterrupted and prolific stream, finding its way unto the ends of the earth, but the laboring classes of Mexico are worse off, and have been, than were their progenitors before the working of the mines had commenced. I can hardly understand the blind fatality of my countrymen who want a free coinage of silver. If they are successful in engrafting the Mexican financial system, so far as silver is concerned, upon the American people, they certainly will rue the day. Do not misunderstand me. Mexico is "looking up," she is coming forward among the nations, she is feeling everywhere the pulsations of a new life. But it is not because she has free silver, since she has always had it, but because she has an enlightened and progressive government and a magnificant man at its head, and furnishes guarantees to every man who comes here to invest his capital in the infant industries of the country that he and his interests shall be protected. This gives prosperity to the capitalist and more labor to the workingman.

I wish every American could see for himself the abject condition of the laboring class of this country under free silver and there would then be no doubt as to how he would vote in the coming election.

Trusting that I have answered, however inadequately, your inquiries, I remain, very truly yours,

WILLIAM H. SLOAN.

WHAT BRYAN WOULD HAVE

In Free-Silver Mexico the Newspapers Quote the Market Price of the Nation's Dollar.

Below is an exact reproduction from the head of one of the columns in a daily newspaper published in the City of Mexico, and its dollar quotation is strikingly suggestive of what this country would come to under the free coinage of silver at 16 to 1:

> THE TWO REPUBLICS
> A DAILY JOURNAL,
> ESTABLISHED IN 1867.
>
> P. O. Box, 295. City of Mexico.
>
> SUNDAY, AUGUST 16, 1896.
>
> Mexican dollars, 52 cents.
> Silver, 67¾ in New York; 31 pence in London.
> Pig Iron, $10.00@12.00.
> Copper, $10.00@12.00.
> Lead, $2.70@2.75.
> Tin, $13.10@15.00.

What an alluring prospect would be presented to the American people if there were really any reasonable ground to believe that Bryan's election is possible! What a confidence-inspiring announcement to have American dollars rated like the commercial commodities—pig iron, tin, hides, potatoes and hog products!

McKinley's three-word platform, "Open the mills," is something which appeals to the people. There is every indication that it will result in opening the mills.

A SPECIFIC
—FOR—
La Grippe, for Colds, Coughs,
AND LUNG TROUBLES,
AYER'S CHERRY PECTORAL

"Two years ago, I had the grippe, and it left me with a cough which gave me no rest night or day. My family physician prescribed for me, changing the medicine as often as he found the things I had taken were not helping me, but, in spite of his attendance, I got no better. Finally, my husband,—reading one day of a gentleman who had had the grippe and was cured by taking Ayer's Cherry Pectoral,—procured, for me, a bottle of this medicine, and before I had taken half of it, I was cured. I have used the Pectoral for my children and in my family, whenever we have needed it, and have found it a specific for colds, coughs, and lung troubles."—EMILY WOOD, North St., Elkton, Md.

Ayer's Cherry Pectoral
Highest Honors at World's Fair.
Cleanse the System with Ayer's Sarsaparilla.

SANTAL-MIDY
In 48 hours Gonorrhœa and discharges from the urinary organs, arrested by Santal Midy Capsules without inconvenience Price $1. of ALL Druggists, or P. O. Box 2081, New York.
MIDY
Mention The Freeman.

Dr. Kay's Renovator It purifies and enriches the blood and is the best NERVE TONIC yet discovered.

Kidneykura a specific for rheumatism and Kindey Diseases.

BUSINESS MEDIUM.

MRS. MARTH, the world-renowned and highly celebrated business and test MEDIUM, reveals everything. No imposition. Can be consulted on all affairs of Life, Business, Love and Marriage a specialty. Every mystery revealed, also of absent, deceased and living friends. Removes all troubles and estrangements, challenges any Medium who can exceed her in her startling revelation of the past, present and future events in one's life. Remember, she will not, for any price, flatter you; you may rest assured you will gain facts without nonsense. She can be consulted on all affairs of Life, Love, Courtship, Marriage, Friends, etc., with description of future companion. The is very accurate in describing missing friends, enemies, etc. Her advice upon sickness, change in business, journeys, lawsuits, contested wills, divorce and speculation is valuable and reliable. She reads your destiny—good or bad; she withholds nothing.

MRS. MARTH tells your entire life—past present and future—in a DEAD TRANCE, has the power of any two Mediums you ever met. In tests she tells your mother's full name before marriage, the names of all your family, their ages and description, the name and business of your future husband, the name of your next, if you are to have one, the name of the young man who now calls on you, the name of your future husband, and the day, month and year of your marriage—how many children you have or will have—whether you are married or single; whether your present sweetheart will be true to you and if he will marry you; if you have no sweetheart, she will tell you when you will have, and his name, business and date of acquaintance. ALL YOUR FUTURE will be told in an honest, clear, plain manner and in a dead trance. Mothers should know the success of their husbands and children, young ladies should know everything about their sweethearts or intended husband. Do not keep company, marry or go into business until you know all, do not let silly religious scruples prevent your consulting.

Madame is the only one in the world who can tell you the FULL NAME of your future husband, with age and date of marriage, and tells whether the one you love is true or false.

There are some persons who believe that there is no truth to be gained from consulting a Medium, but such beliefs are contrary to the truth. It is only from the lack of discrimination that such a conclusion can be reached. It is not everyone who placards himself or herself as a Madium that can stand a test of what he or she claims. And a person of an enquiring mind may ask the reason why. It is simply that these advisers do not take the trouble to study human nature. They do not spend their thoughts for a moment with acquiring the art of phrenology and kindred branches that will have a tendency to make the pathway to the road of the business clear and devoid of obstacles.

It is an undeniable fact that persons will come for advice—in full knowledge of what they want to know, and yet, as soon as they confront a Medium they try their utmost endeavor to dispel from their minds what they know so as to hear if it will be rehearsed by the Medium. To get the secret out of a person by "pumping," in no few cases, is the art used by many unprincipaled Mediums, but to take hold of the hand and gain control of the mind thereby, is a matter of impossibility to most of them. And yet this can be done, and by consulting MRS. MARTH this seeming mystery becomes a realization.

This subject has received no little attention by eminent men and even college professors. So it proves conclusively that although there are infringers in our midst with "oily tongues," perhaps, the gates of wisdom have not been closed to the entire profession.

It takes a great deal of study to become an accomplished Medium, and by a continuous and untiring effort, the key to the well of apparently unfathomable mysteries have been procured by MRS. MARTH for the benefit of humanity. By letter, advice $1.00. Hours from 10 a. m. to 9 p. m. All letters must contain stamps for answers.

MRS. M. B. MARTH,
202 West 31st St.,
NEW YORK CITY, N. Y.
Mention The Freeman.

A BEAUTIFUL COMPLEXION
—AND—
Straight Hair Guaranteed.

OSLINE.

This celebrated pomade for Straightening the Hair has no equal. It will make the hair straight and restore it to a rich black, glossy appearance. It will make it as soft as silk. Thousands of ladies in every part of the country are using this greatest of all pomades for straightening and beautifying the hair. For Growing the Hair.—A great many ladies use Osline for growing and as a dressing for the hair alone. Price 50 cents per bottle or 3 bottles for $1.25.

FACE BLEACH.

Remove the tan and sunburn from your face with our world-renowned Bleach. Freckles, pimples and black-heads are permanently removed with this Bleach. Sallow and muddy skin is bleached and given a clear, transparent complexion in one week. All blemishes can be removed from the face by this superior preparation and the skin made as smooth and soft as a baby's face. Price 50 cents per bottle or 3 bottles for $1.25. Address

The Osline Company,
(BY JAS. N. SIMMS.)
127 INDIANA AVENUE,
INDIANAPOLIS, IND.

This Company manufactures all kinds of Fine Toilet Articles. Descriptive circulars sent free.

These Goods for sale by all Druggists. If your druggist does not keep them they can be had by ordering direct from this office. Enclose postal money order or registered letter.

Special terms to agents and wholesale dealers.

Mention this paper when you write.

A PEEP other mysteries. Effects of a sporting life. 8 page book for men, 20 pictures true to life. Sent sealed in plain wrapper for 10c silver or stamps. Address HENDERSON, Drawer W, Kansas City, Mo.

BUY THE NEW HOME SEWING MACHINE

Do not be deceived by alluring advertisements and think you can get the best made, finest finish and MOST POPULAR SEWING MACHINE for a mere song. Buy from reliable manufacturers that have gained a reputation by honest and square dealing. There is none in the world that can equal in mechanical construction, durability of working parts, fineness of finish, beauty in appearance, or has as many improvements as the NEW HOME.

WRITE FOR CIRCULARS.
The New Home Sewing Machine Co.
ORANGE, MASS. BOSTON, MASS. 28 UNION SQUARE, N.Y. CHICAGO, ILL. ST. LOUIS, MO. DALLAS, TEXAS. SAN FRANCISCO, CAL. ATLANTA, GA.
FOR SALE BY

—TRAVEL—
VIA THE
MONON ROUTE
LOUISVILLE, NEW ALBANY & CHICAGO RY.
THE SHORT LINE TO
CHICAGO,
Milwaukee, St. Paul, Minneapolis, Duluth Omaha, Denver, San Francisco, Portland, Seattle, Tacoma, Los Angeles, Spakane Falls, Helena and all points in
WEST AND NORTHWEST.

The only line running Solid Pullman Perfected Safety Vestibuled Train. The only line running Dining Cars between Indianapolis and Chicago. Magnificent Pullman Sleeping and Parlor Cars. For rates, maps, time tables, etc. apply to GEO. W. HAYLER, D. P. A.
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INDIANAPOLIS CHICAGO DAYTON TOLEDO DETROIT
THE PULLMAN CAR LINE BETWEEN
Indianapolis and Cincinnati. The favorite Line with through Dining Car.

CHICAGO and CINCINNATI,
ST. LOUIS and CINCINNATI.

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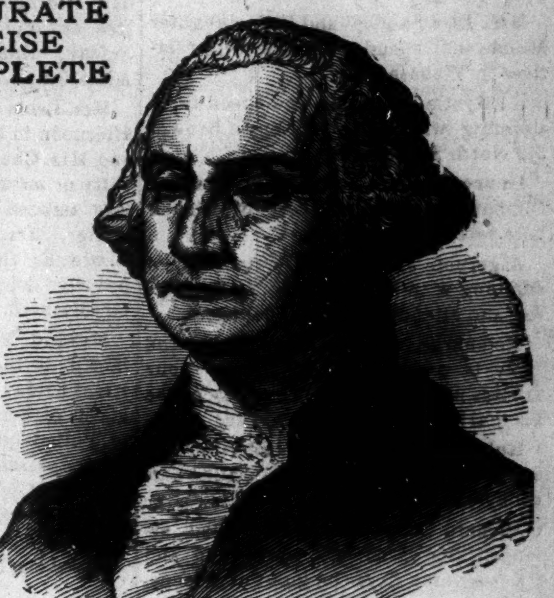

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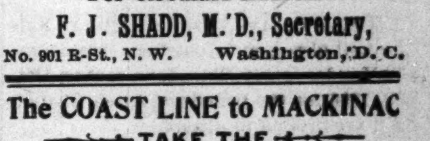

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CITY HAPPENINGS—PERSONAL.

Wm. Brown, of N. Senate avenue is on the sick list.

Send in your locals Tuesday afternoons of each week.

Will Beeler of Danville, Ill., was "doing the city" last week.

Miss Florence Anthony of Seymour, visited friends in the city Sunday.

Chas. Turner, after a month's stay in Tennessee, has returned to the city.

W. S. Rollins left Monday for Chicago, where he will probably locate.

Miss Cora Jackson of Chicago, has accepted a position in the city schools.

Mrs. Ella Criss, of Xenia, O., is visiting Mrs. Remus Moore, 35 Camp street.

Rev. H. H. Harris of Cincinnati, spent several days in the city last week.

Rooms elegantly furnished for gentleman roomers at 419 North Senate avenue.

The Rev. J. Grant, of Jacksonville, Fla., preached at Simpson Chapel last Sunday night.

Mrs. Etta Sheffey and little daughter Mamie will spend some time with relatives in Wabash.

A. Myrtle Harris of The Freeman, is stopping with Mrs. McKenzie Brown, 370 North Senate avenue.

Henry Fielding and Mr. Williams of Cincinnati were the guest of friends here several days last week.

Algernon Jackson, of Princeton, is stopping with Mr. and Mrs. A. Henderson and attending medical college.

No charge for embalming unless the body is preserved. Why have your friends unfit to be seen on the day of the funeral?—Flanner & Buchanan.

Rube Chapman of Jacksonville, Ill., and well known in the city, sailed Saturday week for Paris, France.

Richard Edwards of Richmond attended the B. M. C. convention and spent several days the guest of friends.

Mrs. Woodard Stewart of Noblesville spent a few days of last week in our city visiting friends and attending the B. M. C.

Mr. and Mrs. William Francis, who are guests of relatives and friends in the city, spent Tuesday visiting in Noblesville.

Mrs. R. N. Sty, Mrs. Sarah Dickson and C. Gilbert, after a pleasant week's visit in our city, left Monday for their homes in Pittsburg, Pa.

Lieutenant Young and mother have returned to their home in Wilberforce, Ohio, after a pleasant stay with Mr. and and Mrs. Remus Meore.

Thos. H. Wright, of Washington, D. C., Ex-Grand Director of the G. U. O. of O. F., addressed the Odd Fellows at Tomlinson Hall, Thursday, Oct. 8th.

Miss Horner of Shelbyville, accompanied by Prof. R. A. Roberts attended the B. M. C. banquet last week. Miss Horner was a guest of Mrs. Gabriel Jones.

Walden Banks, and J. L. Norton, of Boston, Mass., and A. N. Brown, of Springfield, Mass., was the guest of Mrs. Wm. Morton, of 331 W. North street. last week.

No charge for embalming unless the body is preserved. Our work is always first-class. Flanner & Buchanan.

Mrs. J. L. Myers and daughter Nellie will give a social at their residence, 72 Yandes street Tuesday evening Oct. 20, 1896, for the benefit of Allen Chapel. All are invited to attend.

Miss Wilhelmina B. Tate, of Richmond, has received notice from the Agricultural Department at Washington, of an appointment as inspector. She will be assigned to duty here.

"Courtship and Marriage" will be the subject of a series of discourses at Bethel church by Rev. D. A. Graham, beginning next Sunday evening at 7:30. The public is cordially invited.

He Breaks a Church Record.

H. H. Harris who recently resigned the pastorate of the Corinthian Baptist church of this city to take charge of Zion Baptist church at Cincinnati, has performed a financial feat unparalled in the history of the church. Since his call the church has paid $350.00 of back interest on a mortgage, and this week Mr. Harris paid down $1,000 on the church debt. By his efforts a fine memorial window of cathedral glass glazed in lead and measuring 19ft in height and 9 ft in width has been put in the church, as a memorial to Rev. Wallace Shelton, the founder of the church.

TO THE PUBLIC.

In order that the public may understand the nature and the purpose of the Indianapolis National Business Association, we respectfully submit the following:

1—The Indianapolis National Business Association is a temporary body whose purpose is to create among the colored citizens of this city and state a corporate business association.

2—In order that the public may understand the plan of the proposed association, public meetings are held at the various churches, from time to time. At these meetings anyone is at liberty to become a member, or present his views respecting the association.

3—When the public is fully informed as to the nature and purpose of the organization, the same will be permanently organized and incorporated for business. The colored citizens are earnestly requested to attend these meetings.

VISITORS ENTERTAINED.

The Season Opens up Brilliantly—An "English Breakfast."

Mr. and Mrs. O. McCary gave a dinner party in honor of Mr. and Mrs. Wm. Francis last Sunday.

Mrs. Irene Posey entertained Mr. and Mrs. Blake and Mr. and Mrs. Posey of Pittsburg, Pa., last Saturday.

The West End Sewing Society met Thursday Oct. 8th at the residence of Mrs. V. Sanders, W. North street.

Mrs. C. A. Webb gave a very pretty tea Monday evening in honor of Mr. and Mrs. William Francis of St. Paul.

Mrs. Emma Newby gave an "English Breakfast" Tuesday morning in honor of Miss Lucy Corbin of Paris, Ky., and Mrs. Ella Criss of Xenia, O.

Mr. and Mrs. Wm. Francis of St. Paul, Minn., were entertained at dinner Wednesday by Mrs. Geo. Goins, at 8 o'clock by Miss Kate Mann; Thursday afternoon by Miss Stella Roundtree, at 7 o'clock by Mrs. Stella Lewis; Friday, dinner was served by Mrs. Anna Quinn.

Mrs. Leota Motts entertained Friday afternoon in honor of Mrs. Adam Atlee and Mrs. Chas. Brooks of Philadelphia. Fifty or more ladies were present. She was assisted in receiving by Mrs. Dr. Porter, Mrs. Sallie Corbin and Miss Lizzie E. Sweeney. The house was prettily decorated, cut flowers being largely used.

Mr. and Mrs. C. M. C. Willis entertained at their residence in California street Friday evening from 5 to 7. The guests of honor were Messrs. Nicholson of Philadelphia, Pa., Mr. Williams of Boston, Mass., and G. G. Lee of Atlanta, Ga., all of whom are in the undertaking business. The evening was pleasantly spent.

"SWAMP ANGEL" ON THE WING.

Crime is rampant in Slago circles. Oct. 12th will go down in history as "Bloody Monday."

⁂

The hospitable Indianapolitans vied with each other in entertaining delegates and visitors to the B. M. C. last week. Never was a more successful and quiet convention ever held in this city in colored circles. The banquet and reception reflected much credit on the local orders, and the street parade was beautifully conducted.

⁂

The elegant costumes worn by the ladies, the sweet-scented flowers, the low, sweet music, the entrancing, dreamy waltz, the choice, delicate viands, the brilliant, dazzling glare of the electric lights proved far too much for some of the banqueters.

⁂

There are a number of fine looking tonsorial artists in this city, a few of whom are gliding smoothly over the matrimonial seas, and there are others who have embarked their little canoes on this blissful (?) sea with seemingly fair sailing, when lo! a domestic storm, and fondest hopes and marriage vows are wrecked. The young wife returns to the parent roof, or seeks a livelihood as best she can, while her recreant spouse seeks and receives sympathy from his wife's best lady friend. It is true that men of this profession should always appear scrupulously clean, but if wife and children are to be sacrificed at the cost of cuffs and collars, we say emphatically that such men should be barred from first-class shops and homes who are too ready to receive them.

JONES' TABERNACLE NOTES.

Mrs. J. H. Jackson preached an interesting sermon last Sunday night.

Bishop G. W. Clinton preached an instructive sermon Friday evening.

The McKinley social given by Club No. 3 was a success.

Mrs. A. Wakefield returned Wednesday after a pleasant stay in New York, where she attended the A. M. E. Z. Centennial.

SECOND BAPTIST CHURCH NOTES.

The services were exceptionally good Sunday. Rev. Wm. Dortch, A. B., of Decatur, Ill., preached at 11 a. m. and 8 p. m. His sermons were profound and logical, and were well received. Rev. W. J. Howard of Washington, D. C., and Rev. N. S. Merritt of Mechanicsburg, O., made short addresses, commending the church in its great work and the pastor. The attendance is so large Sunday evenings that numbers of people are turned away. There were two additions last Sunday evening. Collection $50.37.

Dr. Carr will preach from the following subjects to-morrow at 11 a. m., "Our Neighbors;" at 8 p. m., "The Robe in Hand." The Central Literary society will open soon for the benefit of the young people of the city.

CORINTHIAN CHURCH NOTES.

Rev. Lee of Washington, D. C., and Rev. Beecher Taylor of Richmond, Va., assisted in the services Sunday.

Rev. N. S. Merritt of Mechanicsburg, O., who is interested in the Baptist college at that place, gave a lecture on "Education" before the Kings' Daughters Tuesday evening.

The following program has been arranged for the installation services of Rev. J. J. Blackshear, A. B., as pastor of Corinthian church tomorrow at 3 p.m.: Organ voluntary; Gloria Patri, choir; prayer, Rev. T. Byrd; selection, choir; scripture reading, Rev. N. A. Payne; "Charge to Church," Rev. A. A. Simmons; "Charge to Deacons," Rev. C. F. Williams; "Charge to Pastor," Rev. C. H. Duvall; Address of welcome on behalf of Ministers Alliance, Rev. J. M. Morton; address on behalf of Marion County Baptist, Sabbath School Union, W. E. Jones; welcome address on behalf of citizens, Dr. S. A. Furniss; address, on behalf of Young men, Octavius V. Royal; prayer, Rev. A. Walker; doxology. At 7:45 p. m. Rev. Jno. J. Blackshear a recent graduate of Roger Williams University, will preach his introductory sermon, snbject, "As Captain of the Hosts of the Lord am I now Come." All are invited.

ALLEN CHAPEL NOTES.

Quite a large number of visitors attended services last Sunday morning.

Mrs. Chas. Chavis joined the C. E. last Monday evening.

J. West, Wm. Mayberry and Horace Larne joined the church last Sunday.

Rev. W. H. Bowman is in Marion visiting Rev. T. Wilson.

There were nine additions to the C. E. last Monday evening.

The prayer meeting and teacher's meeting are showing signs of improvements.

Mrs. A. L. Murray spent a few days in Greencastle this week.

Rev. Irwin, leader of the Tuesday evening prayer meeting class has been quite sick the past week.

Mr. Moore of Chicago, a former member of Allen Chapel, attended services Sunday morning.

Rev. P. B. Taylor of Richmond, Va., addressed the Sabbath School Sunday afternoon.

Rev. L. Stokes and Mrs. Steward of Noblesville, attended Sunday morning service.

The Sabbath School was largely attended last Sunday, quite a number of the parents being present.

Mme. Terry, supported by the city's best talent will give a concert Wednesday evening, Oct. 21st.

Rev. T. G. Hardiman of Brazil preached an excellent sermon last Sunday evening.

Mrs. Mary E. Johnson mourns the loss of her brother, Scott Edwards of Terre Haute.

The names of the 100 captains, preceded by their biblical names, are enrolled upon a chart and placed where all can see them.

Rev. J. B. Collins, leader of the prayer meeting, has received two appointments by the District Conference—Snow Hill and Fountain City, will leave for his work immediately.

Mrs. Harriet Shears, Miss Mamie Steward and Miss Sarah Hill gave socials at their homes this week to raise money for the building fund.

The leading characters in the cantata, entitled the "Haymakers," to be rendered Thanksgiving are Rev. A. L. Murray, Mrs. Patsey Dean, Miss Eva Mitchell, Mrs. Ora King, Messrs. B. Bridges, Wm. Mayberry, and Obe Steward directed by Mrs. Ida Underwood.

The special sermon to have been delivered by Rev. Murray several weeks ago entitled, "The Beautiful Present or the Secret Errand," will be delivered Sunday evening. You are invited.

Mend Your Glassware.

For 20 cents I will send you a receipt for making the best cement in the world for glass, china, etc.
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Complaint for Divorce.

Fannie Jenus, vs. John Jenus.	State of Indiana, Marion County, ss: In the Superior Court Of Marion County, In the State of Indiana. No. 53299. Complaint for Divorce.

BE IT KNOWN, That on the 8th day of October 1896 the above named plaintiff, by her attorney, filed in the office of the Clerk of the Superior Court of Marion County in the State of Indiana, her complaint against the above named defendant, and the said plaintiff, having also filed in said Clerk's office the affidavit of a competent person, showing that said defendant is not a resident of the State of Indiana; that said action is for divorce and the said defendant is a necessary party thereto, and whereas said plaintiff having by endorsement on said complaint required said defendant to appear in said Court, and answer or demur thereto, on the 9th day of December 1896.

Now, therefore, by order of said Court, said defendant—last above named is hereby notified of the filing and pendency of said complaint against him, and that unless he appear and answer or demur thereto, at the calling of said cause on the 9th day of December 1896, the same being the 3rd judicial day of a term of said Court to be begun and held at the Court House in the city of Indianapolis, on the 1st Monday in December, 1896, said complaint and the matters and things contained therein and alleged, will be heard and determined in his absence.

JAMES W. FESLER, Clerk.
JAS. H. LOTT, Attorney for Plaintiff.
Oct. 17th 3t.

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Plans for the opening of a Night School, for the winter, are being arranged. The course of study will consist of the common branches, including a class in Civil Government. Persons desiring further information, will consult

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You elect your own delegates from members to visit orchard each year during season to look after fruit shipments and money from fruit sales, that will be distributed among shareholders. Shares are $100 each but, until further notice, will be sold for only $78 each, on weekly payments of fifty cents a week or any other way you desire to pay. Non forfeitable after $35 is paid, so you can't lose. Shares will pay you from $15 to $75 each every year, as the diversity of fruit will be certain to produce good income. Niney days are allowed to make payments. We aid you if distressed. You pay same as any building and loan association, by book until maturity, and we will accept building and loan stock or books in even exchange for our Company Shares for amount you have paid to loan association and, instead of receiving 8 per cent interest you will earn more than double that sum most any year, and have your shares to give your children after you have passed away to draw dividends from for an indefinite time. No membership fees. No fines. No interest to pay. Honestly managed my members themselves. Office open every day and Saturday evenings for those wishing to know more fully, or we will call at residence on receipt of postal card. Your money is used to pay for the plant, land, trees and care for three years, thereafter crops grown between trees will pay cost of care. We desire to receive as many new subscribers as possible at once, to make their start on payment of 50 cents each share. Indianapolis business men of highest integrity are among our menbers. Here are a few, John Furnas, Sec. State Capital Building and Loan Association; L. A. Koehne, City Passenger Agent C. H. & D. Ry.; Thomas Stokes, Auditor Pennsylvania Ry.; J. H. Jordan, Horticulturist; L. W. Waltke, at When Block; L. W. Daugherty, of Fletcher avenue; Charles H. Spaar, Wm. P. Ballard, assistant editor of Indiana Farmer and Baptist; Rev. S. W. Pollard, of Congregational church; James H. Smith, Secretary New Year Savings Association; W. H. Cross, of Fletcher avenue and others. Do not let this chance to secure an honest and profitable investment slip by you. the opportunity may not occur again. Panics may come and go, but people will eat and will buy our fruit and pay money for it, so come aid us and help grow our orchard. The very first fruit sold in the northern markets brings the price.

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